Letters of the Master

VOLUME ONE

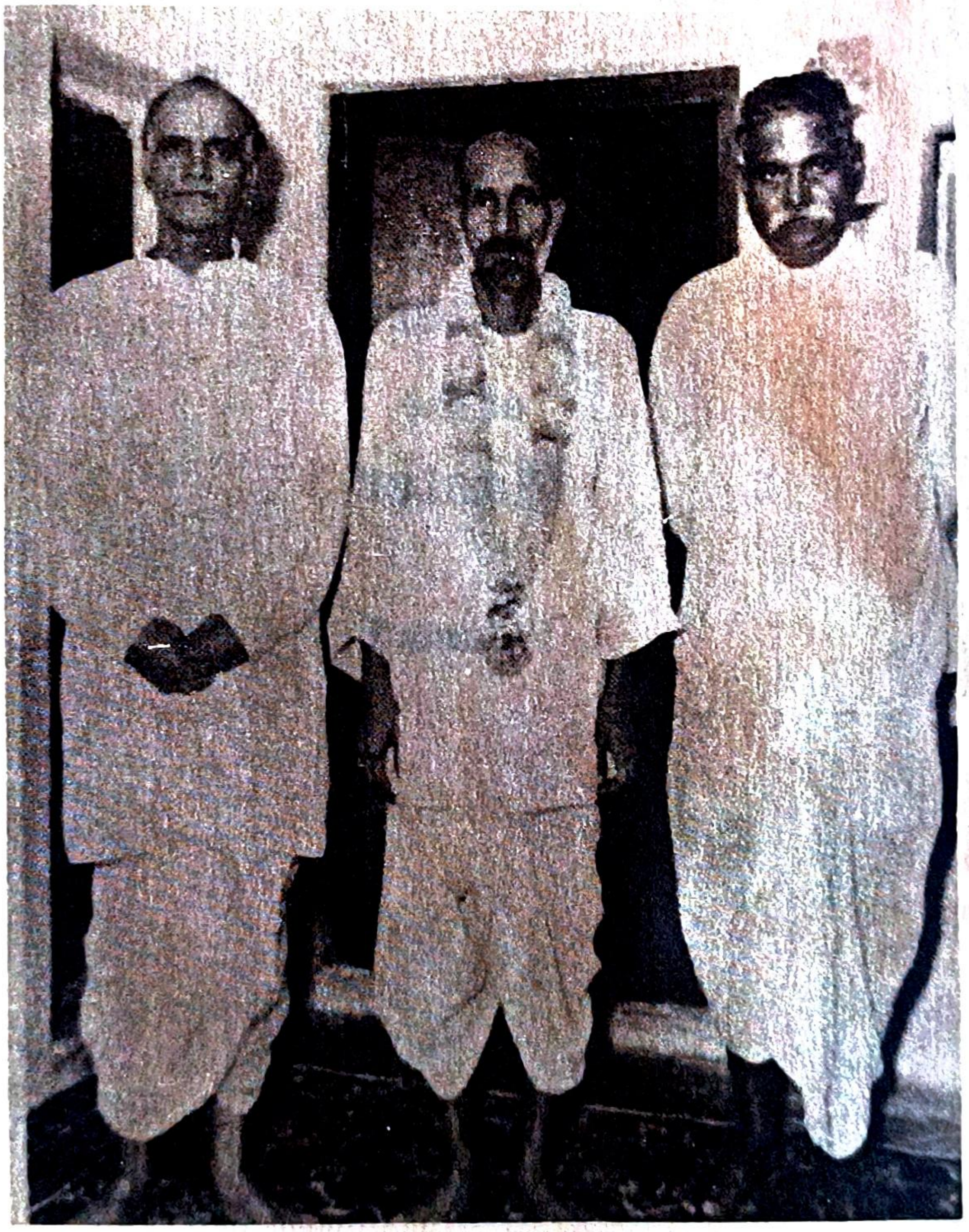
EDITED BY

Thomas J. Whitlam

SHRI RAM CHANDRA MISSION

Letters
# of the
Master

Volume I



Dr. K.C. Varadachari, Shri Ram Chandraji, and Shri Ishwar Sahai

Letters of the Master

Volume I

Letters between Shri Ram Chandraji
and Dr. K.C. Varadachari — 1954 to 1959

Edited by
Mr. Thomas J. Whitlam

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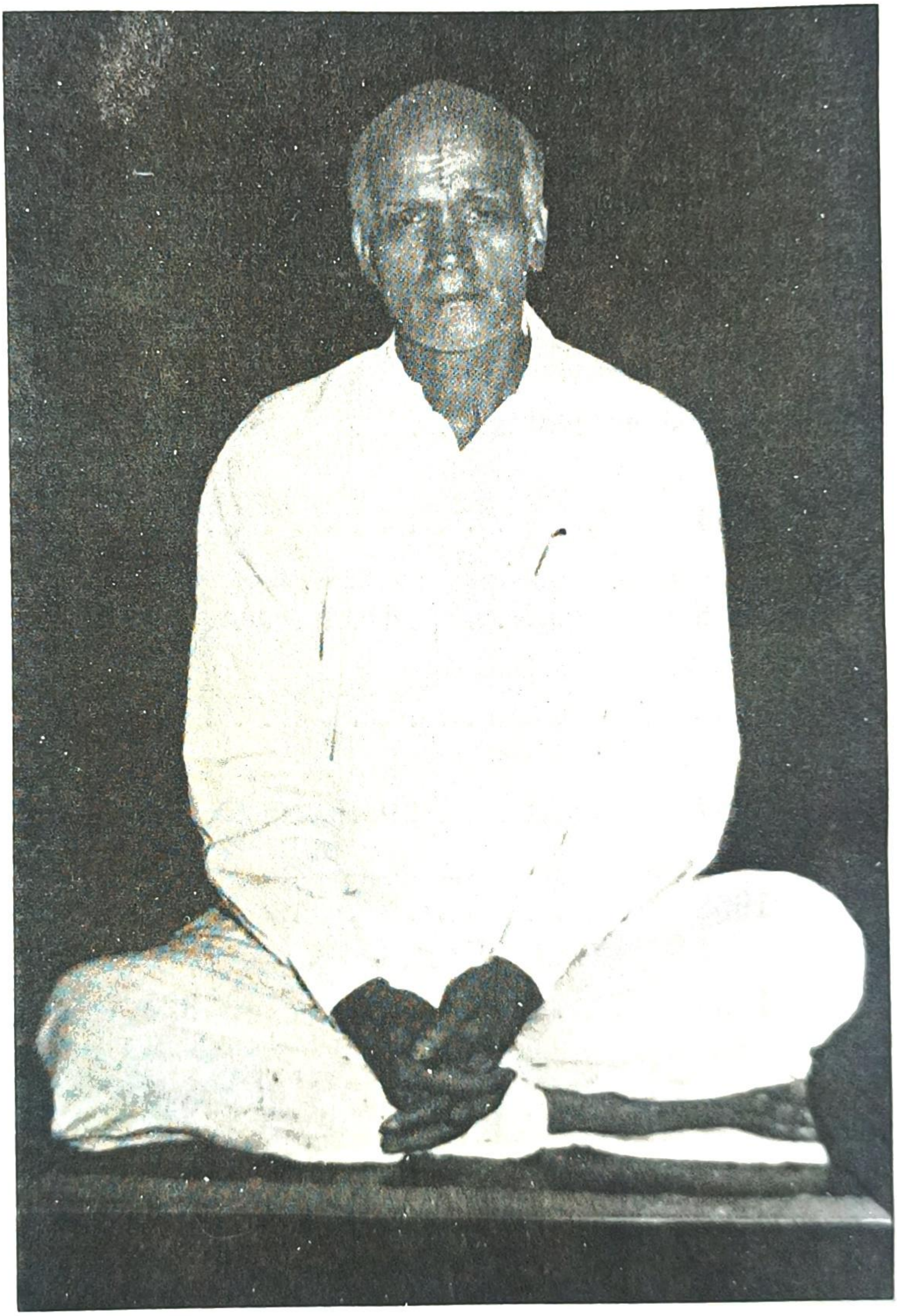


Dr. K.C. Varadachari

Publishers' Notes

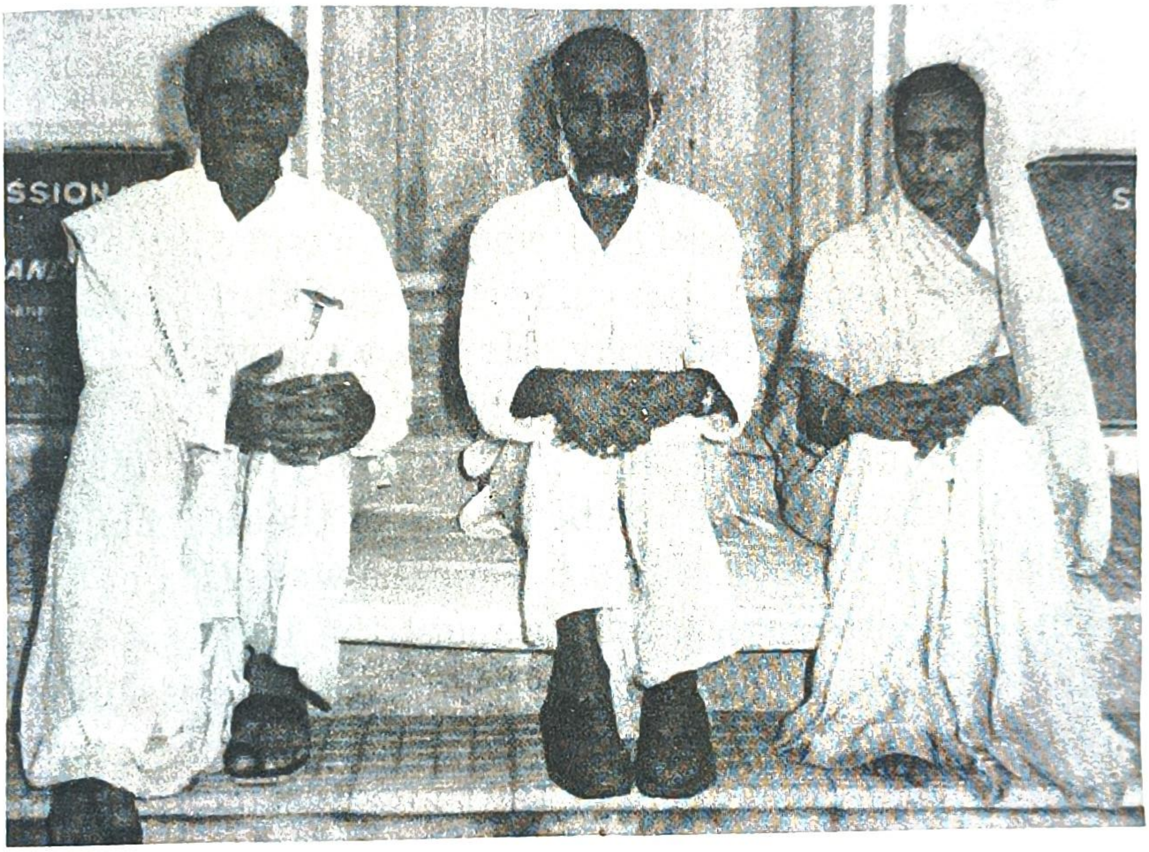
Volume I of *Letters of the Master* is the first of two volumes containing all the existing correspondence between the divine Master, Shri Ram Chandra Maharaj of Shahjahanpur, U.P., Founder-President of Shri Ram Chandra Mission, and one of his foremost disciples from South India, Dr. K.C. Varadachari of Tirupati, Andhra Pradesh.

Dr. K.C. Varadachari was a renowned scholar and philosopher, an expert especially in the Visishtadvaita philosophy. He was a reputed academician and the last post he held was as Professor of the Vivekananda Chair of Philosophy at Madras University. Apart from being one of the first abhyasis of the Mission in South India, he was also one of the first preceptors, and brought the lustre of his intellectual acumen and devotion to the Mission's work, ever since he came to the feet of the Master in 1954. He passed away in 1971 after a brief illness. He rendered signal service to Babuji Maharaj in furthering the aims and objectives of the Mission.

The publishers hope to release in due course further volumes of the Master's correspondence with other preceptors and abhyasis.

Please note that the photos in these two volumes are not in any chronological order.

This correspondence was kindly made available to us by the family of the late Dr. K.C. Varadachari and to them we shall be ever grateful.


SSION

1954

No. 1066/SRCM **Shahjahanpur, U.P.**

Dated 20th December, 1954

Dear brother,

Reference to your letter dated 2nd December, 1954 to Shri N. Kumaraswamy of Vijayawada. I have the pleasure in forwarding herewith a copy of *Efficacy of Raja Yoga* as desired by you.

Yours brotherly,
Ram Chandra
President

1955

No. 200/SRCM **Shahjahanpur, U.P.**
Dated 1st February, 1955

Dear brother,

Your kind letter of the 22nd January, 1955. Thanks for your pains for reviewing the book *Reality at Dawn*. In other words you have joined hands with me in the right cause of humanity, and may God bless you for it.

I am glad to find in you a craving for spirituality which is the birth right of everybody. As for the guru of the type mentioned in the book, I pray that you may have such a one. You too must pray for it, for "More things are wrought by prayer than the world dreams of." I am glad to know that you have made a close study of the books presented to you. I regret I could not understand what you meant by saying, 'I was genuinely interested in the localisation'. So I reserve my comments on it till you clear it to me.

Yours brotherly,
Ram Chandra
President

No. 2045/SRCM **Shahjahanpur, U.P.**
Dated 4th March, 1955

Dear brother,

I am very thankful to you for the pains you have taken in writing the nice review which appeared in the "Hindu" of the 20th February, 1955. Since then I have received several letters from Southern India in which people have enquired a good deal about the

Mission and its teachings and demanded the books for themselves. I have sent the books to them and also answered all the queries. You have thus rendered valuable service to the Mission and to humanity in general. I am deeply touched by your selfless service and wish you divine blessings for the same. In return I shall be serving you spiritually (the only service I can render to my fellow being) if you stand in need of it, not minding the distance that is between us at present.

With best wishes. Hoping to hear from you soon.

Yours brotherly,
Ram Chandra
President

No. 2078/SRCM **Shahjahanpur, U.P.**
Dated 23rd March, 1955

My dear brother,

Received your kind letter dated 17th March, 1955. Read the contents therein which gave me a good deal of pleasure. When my Master made me his representative, he demanded the *Guru Dakshina* from me which is prevalent among the Hindus from the time immemorial so as to spread spiritualism throughout, because the method of transmission is fading away from amidst the Hindus. I solemnly affirmed that throughout my life I shall devote myself for this sort of service. As such all my spiritual energy is secured for the service of you all. So often I become restless to impart spiritualism to my fellow beings. The work I did in the short tenure of power, the world will remember after me when those things would come to light that I have so far reserved. So if any body comes to me for the spiritual service I think myself indebted to him. I do not stand as a guru to impart training, but as a servant of humanity; consequently, to be more frank I shall spare no pains in giving you every possible approach to a higher vision. The attraction of the transitory world of course is predominant in every mind, because we have been attracted towards it, by our own force. If that force be directed towards Almighty we will naturally be relieved of the things mentioned in your letter. You please leave all these things to me because this is my work and not the business of an abhyasi. There are practices too, which we all do in Mission. I am writing to you these practices to do for some time in the morning and in the evening. If you do them, you will soon develop your *anubhava shakti* and will be able to notice the condition of your mind. very soon. In this way you will be helping me also in my task. If you have no time to do the practices even then your progress is sure and I am now taking your case in my hand from the night of 23rd March 1955. But I will request you not to avoid prayer, given hereinafter; that you must do at bed times in the way I am writing to you. I promise you for full support but please make it a point to inform me your condition fortnightly. I will take some time no doubt in removing the complexities, darkness and other impediments from your system, which I am reading from this place, infusing at the same time the godly effulgence. You will begin to feel light heartedness by the grace of God in a very short time.

A few of my associates are again attracting me to South India and I am sure that I shall have to go there. If such opportunity presents itself I shall come to you.

Prayer

"O Master ye are the real goal of human life. We are yet, but slaves of wishes putting bar to our advancement. Ye are the only God and power to bring me up to that stage."

Repeat the words once or twice in your mind and begin to meditate over its true sense and then try to get lost in it. This is real method of prayer and greatly beneficial.

Sit for meditation in the morning, say for half an hour in the beginning and think that divine light is present in your heart. Do this in quite simple and natural way, without forcing your mind to it. Never mind if you do not actually see the light there. Start with a mere supposition so to say and remain sitting in a meditative mood (in one posture as far as possible) with your inward eye turned towards the heart, in the most natural way, without trying to force yourself to concentrate. In the evening sit in the same manner for the same duration and think that all inner complexities and grossness are going out from your back side in the form of smoke or vapours.

For your information, I may point out though with human grief that my prediction given at page 138 in *Reality at Dawn* is coming true. The Gulf Stream is changing its course vide Sunday 'Pioneer' magazine section a prominent daily of Lucknow dated the 6th March, 1955.

With best wishes, Yours affectionately,

Ram Chandra

President

No. 2104/SRCM **Shahjahanpur, U.P.**
Dated 5th April, 1955

My dear brother,

Many thanks for your letter of the 31st March, 1955 which gave me great pleasure. It seems that you are sensitive to spiritual influences. Those who devote themselves to work under proper guidance must succeed.

Faith and love are sure medicines for all kinds of diseases of the mind and its weaknesses. It is the brave who conquer battles of life as well as attain bliss.

You have begun well, may you tread the path with steady feet and a stout heart. Rest assured my services are always at your disposal.

I hope by the Grace of God you will develop capacity to endure worldly disappointments etc. to an appreciable extent by the end of this month.

Please inform me when you feel so.

With best wishes,
Yours brotherly,
Ram Chandra

No. 2126/SRCM **Shahjahanpur, U.P.**
18th April, 1955

My dear brother,

Received your letter of the 6th instant, which I presume must have been dispatched before the delivery of my reply to your previous letter. I look with grave concern to your disturbed condition which I am confident shall definitely end by the close of this month as I already wrote to you in my last letter. By that time your internal troubles and obstructions shall considerably be reduced along with an increase in your power of endurance.

Weaknesses and shortcomings, there are no doubt in everyone but I find no reason why he should take the pessimistic view of them. We should never be disheartened. Dejections and disappointments are the worst poison for a spiritual life. Will, faith and confidence are the essential factors of spirituality. They dispel clouds of dejections and disappointment which surround our mind.

You should watch your day to day condition and write it in a notebook datewise in the form of a spiritual diary. I advise this process to all my associates. It will be very helpful for speedy progress. If you do it you will soon begin to feel a general improvement in your condition.

I am sure that there will come a time when you will see the light of the day. But it will take some time. However, decidedly you will feel something of the sort in a few months by the Grace of God.

Please continue your abhyas by which I will be helped a good deal.

With best wishes,

Yours affectionately,
Ram Chandra

No. 2149/SRCM **Shahjahanpur, U.P.**
Dated 4th May, 1955

My dear brother,

Your letter dated 21st April, 1955. It is but a month since you have been doing the abhyas. I may now ask you (because you are sensitive enough to feel and realise) whether or not the peace of mind in greater degree has developed in you or confusing thoughts are losing their density. Do you feel that your mind when at leisure is automatically absorbed in same inner condition of the heart? For myself I feel perfectly satisfied with the result of my labour, done so far. I find your system clearer and purer. There is no doubt some thing still but only a very little which too will soon disappear.

It is a great fortune to have *darshan* of such big saints. Now happily or unhappily you came in contact with this insignificant fellow who himself does not know what he is. I shall however be pleased to serve you and will continue doing so till your problem of life is solved provided you keep on knocking at me frequently. I do not think it costs you anything.

You asked for my date of birth and of some important events of my life. This is the first time that any one has ever asked me about it. I have not revealed them publicly as yet for, as I think, it might do no good to any body; besides no body will probably be prepared to believe it. Some may even think it to be only a mind's play however I am writing to you as desired for I find a touch of sincerity in your request.

I was born on Sunday the 30th April at Shahjahanpur in the year 1899 at 7:26 A.M. morning (Baisakh badi Panchami Janm Samai (time of birth) 4 Ghari 55 Pal, Bikrmi Sambat 1956). My father was late Rai Bahadur Shri Badri Prasad, pleader and Hon'y Magistrate I Class.

As for important events of spiritual life which you want to know, I treat most of them as confidential. But thinking you as one of us for my affectionate feeling towards you (not knowing why?) I write to you some of my private notes which I believe you will keep strictly to yourself. I kept them reserved for one who writes my life.

From the age of nine I felt a kind of thirst for Reality and I remained extremely confused and perplexed just like a man who is drowned in water. It continued for some time but finding no solution I fixed my mind upon making myself deserving. I went on with this idea till the age of 14 praying at the same time for getting a good and capable master. I also made up my mind that I shall not seek for a master and if I went at all with this idea to some one I shall definitely accept him as my Master. My fortune favoured me and I reached at the holy feet of my Master Samarth Guru Mahatma Ram Chandra Ji of Fatehgarh, U.P. on 3rd June, 1922. That was to me one of the most important events which contributed to solve my problem of life. I commenced abhyas under his guidance and gave up *pranayama* which I had been practising for the last seven years or so. A feeling of perfect satisfaction prevailed upon me when his first glance fell upon me.

Since my Master had bestowed upon me his blessings and favoured me with perfection, I felt an automatic tendency to take up some important working which was the imminent need of the time, of material as well as the spiritual character.

June 1924 (relating to my condition during the period of abhyas) I felt an ubiquitous force present in every animate or inanimate object and particle. I felt God pervading all over like a broad day light. I was drowned in a sea of wonder. I find that the intensity of devotion grew to such a degree of excellence that I often felt unconscious. Had not my reins been in the hand of my worthy Master I would probably have gone down in the state of an *avadhuta gati*.

15th August, 1931 (early morning) I found a great flow of power within and outside me which my inner voice assured me to have been bestowed by my Master. My Master had gone into *mahasamadhi* on the night of 14th August, 1931. This was a usual system of transferring of power adopted by saints of calibre for his representative. It was in fact the merging of the Master into me. The next evening when I heard of the shocking news I felt like a hard blow at my stomach. Strange to tell you that the same pain persists even to this day. I fell ill with diarrhoea which subsequently developed into cholera on 30th March, 1931. After recovery I felt a new spiritual life in me.

12th October, 1932. I felt my Master transmitting to me in dream. I felt two jerks of very strong force. In the first I found my body overflowing with spiritual energy from top to toe. In the second I felt that my heart having over full was almost on the point of breaking down. The third jerk might have ended my life but I prayed to him expressing my inability to bear any more. He consequently stopped.

April 1944. I prayed to my Master (in the brighter world) for several days continuously to show me the light which Moses is said to have felt on Mount Touras. He was kind enough to accept my prayer and showed it to me. It happened in the night at about 2:30 A.M., in a waking state. The light was enveloping me up to a distance of several feet all round.

Under order from above I undertook to tour Southern India from 18th December, 1944 to 28th January, 1945, for the purpose of charging and illumining the whole country with spiritual force together with the temples of Rameshwaram and Dwarka.

I visited a number of places during my tour. I was directed to go to Hyderabad too, not for the above purpose but for blowing up the Nizam Government. I did it by creating circumstances there, which might naturally result in the same in course of time, as it really did come to pass later.

14th August, 1944 I devoted several days in praying to Lord Krishna to reveal to me the Vision of Virat Rup as shown to Arjuna during Mahabharat. The prayer was granted and he appeared to me in my vision showing the full view of Virat.

18th October, 1944 The Over Ruling Providence entrusted to me the task of over-throwing the British rule in India and winning for her independence. I meditated for it for a time when in the end I was ordered to proceed to Delhi to give a finishing jerk to British rule. I did so and completed my work on 16th

April, 1945. Even at present I am not at leisure even for a moment. I am doing working of similar nature still which in reality is my real job, for which I am at present in my material form (the spiritual training being only secondary).

Some of points noted herein are strictly confidential and should be kept as such by you too. I exercised my will in accordance with Divine Command on wars and also on activities of Mr. Bose and numerous other events. I have in notes a good deal about what is to come, about mines recently formed or under formation in the country and about destructive elements found here. But still my knowledge, experience and working is for the Nature's work and I apply myself to it strictly in accordance with the Divine will revealed to me through direction from above.

I have opened my self to you much beyond I ordinarily do. I do not know how will you take all these but facts they are, without doubt and the results are appearing before us in some form or the other continuously.

Some of the dates are missing although the year and month is noted. This is due to the fact that I could not go through my old notes which cover about 1200 pages of the manuscript as it was a very tedious task. All the events are entered in my notes with dates and time of actual direction or working. I have written only a few which I did remember or could easily collect.

With best wishes.

Yours affectionately,
Ram Chandra

No. 2163/SRCM **Shahjahanpur, U.P.**
Dated 11th May, 1955

My dear brother,

I was simply shocked to learn about the accident. It appears from your letter that you have been hurt in hand. I may assure you that this injury of yours might have put you in physical agony while to me this news itself has brought mental worry. I pray for an early recovery and expect from you that you will stand patiently the trial of hardship which has come before you from God. For the present I close with the prayers and will reply in detail later on.

Your affectionately,
Ram Chandra

No. 2180/SRCM **Shahjahanpur, U.P.**
Dated 20th May, 1955

My dear Brother,

I am glad to know that you feel the effect I wanted to bring about, though so far only to some extent, but I am sure it will develop if you keep your tendencies directed to it as far as you can.

Numerous forces are no doubt at work in Nature, which affect us diversely causing joy or sorrow. It is beyond human power to eliminate any of them permanently. All that a man can do is to mould himself so as to be free from their effect. Now so long as you think yourself responsible, the effect is bound to come upon you. But if you dedicate every thing to the Master, you will be rid of the responsibility and shall then be doing it in the sense of duty. Their effect will then be minimized and the question of dejection, frustration and distress will not rise at all. I have written enough about it in *Reality at Dawn.*

I presume you did not follow the real sense of my sentence (Now happily or unhappily...). I merely meant to express my actual condition to you which may in other words be expressed as the Changeless condition following the forgetful state of ignorance.

Your feeling of a sense of freedom and nearness in respect to my humble self may ultimately prove to be a fortunate sign. I, for reasons not known even to myself, feel special interest in your training. It may be perhaps because of your having accepted my services so kindly. I may be frank to say that I like and love the southerners much for their being religious minded, and I am confident that there shall be more of spiritual awakening in south India than elsewhere. I hope you must have recovered from your injuries by this time.

Just after closing the above letter I received your next letter of 15th May, 1955. I am greatly pained to know of your feelings of distress and misery. If the actual circumstances which caused those feelings are intimated to me, I may perhaps be in a better position to advise or guide you through. I shall be anxiously waiting your reply to it. Do not think of me as a stranger but as one of your own, closely related to you with bonds of affection and always at your service as a brother. Meanwhile I may suggest to you to read a few pages of the *Reality at Dawn* from 30 onwards which deal with the same topic.

As far as my vision goes I can confidently assert that you have definitely improved and internal peace (*shanti*) prevails remarkably within you.

Shri S.K. Rajagopalan has gone to Badri-Narain along with the Deputy Minister. With best wishes,

Yours affectionately
Ram Chandra
President

No. 2211/SRCM **Shahjahanpur, U.P.**
Dated 11th June ,1955

Dear brother,

Your letter of 31st May, 1955 to hand. I was very glad to note the contents. You say that in your lectures on Religion you were confronted with your own special problems. That is generally the case with philosophers who take a practical view of the subject. Our ancient philosophers generally tried to arrive at the bottom of things, through practical experience and fortunately the same is the case with you.

A man's problems comprise chiefly of things of his own making. Just as God, through Divine will brought into effect this vast creation, so did the man bring into effect his own tiny creation by his own will. The result was that his Real self got completely enwrapped within the thick covering of grossness. Now the agencies working for it are mainly *manas* (psyche), *chit* (consciousness), *buddhi* (intellect) and *ahankar* (ego). They lead to the formation of samskaras and all these things collectively form a sort of network, round the Real self. That is the true picture of our tiny creation. The only solution is to bring this creation to a state of dissolution (*pralaya*). When this covering is shattered off and the Real self emerges out of it, the real life of spirit (*atman*) begins. That is what spirituality must be taken to mean. This is what I wanted to denote by the sentence 'Give up all thy belongings!' But if a man goes on developing the activities of agencies mentioned above, he continues adding to his material existence in the form of his tiny creation. Thus instead of dissolving, he makes it all the more solid. The only method is to give up or surrender every thing to the Supreme Master. This will end the working of the agencies and the formation of the samskaras will cease altogether. If this is achieved, you can yourself imagine, how far you have advanced towards Realisation. You wish to see the light within and peace which I find in you. You do not seem to feel it at present. For this, I may suggest to you to compare your present condition with that of some time ago. Minute observation is essential. For this very reason I generally advise the maintenance of regular date-wise diary.

Your dream is significant. The demise of your own self indicates the end of grosser existence. It means the beginning of a new finer life (more *suksham*). The royal buffalo must be the visionary form of grossest samskaras of the past. The absence of fear and anxiety shows that they have lost their disturbing character and are now passing away smoothly without much weight upon your mind. Being busy with my own share of the work for you, I expect to hear in reply to my letters, something about your new life of spirituality with definite features exhibiting your steady progress on the path.

With best wishes,

Yours affectionately
Ram Chandra

P.S. It gave me real joy to learn that you are doing great service to the country through your series of lectures on religion. I appreciate it from the bottom of my heart.

No. 2232/SRCM **Shahjahanpur, U.P.**
Dated 20th June, 1955

My dear brother,

Received your kind letters of the 6th and the 14th instant. I was greatly pleased to read in the former letter that you realise some growth in you, internally, which you think to be due to the 'subtle and deep spiritual influence'. Your second letter was specially encouraging to me in respect that you have now begun to feel the effect of my labour.

The feeling of my presence near about your self indicates the development of devotional feelings. The only solution of all the miseries of life is resignation to the will of the Master. I am glad to know that you now find it developing in you. Do not please mind if you had not been as co-operative as you should have been. You will, however, I hope, now try to make up the deficiency, if you realise it. I serve all to my best, but everyone receives his due share according to the capacity he develops and the extent to which he creates a vacuum within him for the Divine Current to flow in. In other words the more one co-operates with me and my efforts, the greater the benefit he will derive. I hope to receive further encouragement to my efforts in this respect. With best wishes,

Yours affectionately,
Ram Chandra

No. 2264/SRCM **Shahjahanpur, U.P.**
Dated 6th July, 1955

My dear brother,

Your letter of the 28th June, 1955. I am glad to note that you are hopeful of change in your inner life. It is, of course, unnatural to expect everything to correspond with your tendencies and liking, and so far, none, including even the great saints or avatars, have ever had that in his life. Every one is faced with adversities alike. The only difference is that some take them joyfully as a gift from the Lord, while others grudge them, lament over them, and create a feeling of resentment against them. This adds to our miseries and brings us to a state of distraction. The best and perhaps the only solution is to try to mould ourselves so as to fit in with the circumstances and the environments. Adversity will then lose its pinching effect. That is the true implication of our 7th Commandment of Sahaj Marg, to which I draw your special attention. The inspiring example of saint Mirabai offers a lively picture of devotion and surrender. She joyfully took the poison merely on being told that it was sent for her by Lord Krishna.

However under exceptional circumstances, causing uncontrollable disturbances, one may resort to prayer for the restoration of the peace of mind.

Your resolve to resign and surrender to the Will of the Master is encouraging and goes to show that you are now co-operating with me to a greater degree.

On the inducement of Miss Z.A. Taylor, Asstt. Editor 'General Welfare' Bulletin (England) to advocate the cause of World-peace, I have written a message for the peace loving people of the world and have sent it for publication in the above Bulletin and also in several Indian papers. I send a copy to you as well, with a hope that you will send it for publication in the 'Hindu' under your own covering letter.

If I am informed in detail of your day to day condition, during the meditation time and at other hours of the day separately, I may be in a better position to understand your inner state and may perhaps be more helpful to you.

With best wishes,

Yours affectionately,
Ram Chandra

No. 2295/SRCM **Shahjahanpur, U.P.**
Dated 26th July, 1955

My dear brother,

I had posted you a letter No. 2264/SRCM on 6th July, 1955 but have heard nothing so far from you and it created an anxiety about your welfare. I am sure some of your preoccupations might have refrained from writing to me, but please do write to me forthwith.

With best wishes,

Yours affectionately,
Ram Chandra
President

No. 2325/SRCM **Shahjahanpur, U.P.**
Dated 11th August, 1955

My dear brother,

Received your letter of the 28th July, 1955 and the post card of 29th July, 1955 the same day. I am thankful to you for recommending my appeal for publication in the 'Hindu'. Never mind they have not published it. I had a severe attack of stomach pain which lasted for about 10 days. Even now it sometimes becomes a bit severe. During the intensity of pain I could not serve my associates and you have rightly remarked your condition to be on a standstill during this period. I have now resumed my duty, though weakness hampers its efficient discharge sometimes.

The law of karma referred to in your letter is an established theory of the Hindu philosophy supported by almost all the great sages of the past. But that does not mean we should be an idle spectator of things that befall to our lot, and suffer things tamely and passively. God has bestowed us with reason, intelligence and vigour. We must judge and understand things rightly and apply our vigour and strength in accomplishing what stands fair and just in our sound and unbiased judgement. We must not be lead away by our old set prejudices, nor by our sense of liking or attraction. But we must take things on their merit and stick to that which is just and fair, not minding whether it suits to our liking or not. When this is achieved all our thoughts and actions assume the form of duty and we are considerably relieved of the responsibilities of the result. Thus it shall be all the same to us whether we meet with success or failure in our endeavours. Suffering and worries come (in the form as we understand them) only when we think ourselves to be the actual doer of things. But this idea falls grossly short of the mark of real devotion, not to speak of surrender. I may as well say that worries and sufferings arise only when there is a conflict between our will and the God's will. Such a conflict, if it does exist, is a sufficient proof of the want of true devotion. In fact sufferings in their absolute form as they come to us from Nature are the least painful. It is really we who make them so. We aggravate their effect by making additions to them through our indiscriminate thoughts and actions. Thus most of our sufferings are of our own creation. If we stop this aggravation and give up adding force to them through our will or thought, we will find that they almost disappear from sight altogether. I have sufficiently dealt with this topic in the *Reality at Dawn* on pages 28-34.

Your interpretation of the word 'wishes' as to be referring to sufferings may be a far fetched implication of the word. 'Wishes' is here used in its simplest sense meaning all that we wish for or desire in life. Our desires are to a great extent the cause of miseries. So we pray to God to bestow upon us the state of desirelessness, or freedom from wishes. It is almost certain that unless it is achieved we can never acquire a balanced state of mind. Desirelessness means we stop further formation of samskaras. What remains then is only to undergo the effect of the previous samskaras which when exhausted lead us to the level of liberation. Thus under the system of spiritual training prescribed by my Master, the purging of mind and the clearing of samskaras are the essentials. I am accordingly serving you to the best of my capacity, trying all the while to bring you as early as possible to the state of harmony and peace. Thus I think you are not merely wasting your time with me. I am confident that you will surely see the light of the day even within this very life.

May I be sure that you are cooperating with me as best as you can, which I understand from your letter of 20th July, 1955, in which you stated, 'The idea of surrender has begun to work within me.' I am very grateful to you for all your endeavours in this respect and sincerely wish you to acquire soon a balanced state of mind unaffected by circumstances or occasional outbursts of inner feelings and emotions. I firmly believe that by the Master's grace it may not be a far off thing to you. To quote my Master's words, we are to adopt the life of the waterfowl in as much as its wings never get wet although it remains in water all the time. It corresponds with the example of a lotus which though in water is always dry. Thus, being merged within the water of worldliness we may like lotus or waterfowl be absolutely dry and unaffected by it. It is possible only when we transform our life of body into life of spirit. The life of spirit can be attained by submitting ourselves to the Superior Power or divine force.

Evidently the process thereof can only be as I have often expressed to other associates, 'Deposit every thing in the Master's treasure, having no concern with it.' One might say that I am speaking of lofty things which are unattainable... One can begin it even from the first day of a spiritual life. We will soon begin to realise it as his condition improves, and finally feel himself relieved of every thing of his belongings. The real need of the time for you is to remain absorbed within yourself as far as possible. This is in other words the real form of the Master's remembrance, of which you speak in your last letter of the 6th instant which I received after I had almost finished the above reply. I am exceedingly glad to know that the flow of events seems likely to offer me a chance of having your *darshan* at my humble dwelling here. For your convenience's sake I give below detailed information relating to my house. It is in Mohalla Dewan Jograj which is situated near Carew Ganj, a place well known to every rikshaw driver or tongawala. My father's name late Rai Bahadur Shri Badri Prasad Vakil and special Magistrate may also be helpful to you in tracing out my address. If you inform me the date and time of your arrival I may be able to offer you greater facilities by sending someone to receive you at the station. Moreover it may also avoid the possibility of my being out of station at that time.

I felt somewhat encouraged by the contents of your last letter, for which I thank you warmly.

With best wishes.

Yours affectionately,
Ram Chandra

Shahjahanpur, U.P.
29th August, 1955

Dear brother,

Received your kind letter of the 16th August, 1955. I regret delay in reply but I have not been unmindful of my office in respect of you at any time. Your letter which was greatly encouraging gave me a sigh of relief. I had been busy with you from the time you took up my Master's method. I am very hopeful of your case now, time it may take, but it is as certain as death that your resignation and devotion will bear desired fruit. So long I was busy with the double duty, that of clearing off the sinuations from your astral body (due to the effect of samskaras) as well as that of keeping you calm to some extent at least if not more. May I now request you to give me a free scope of work in removing inwardly the things which bar higher approach and not engaging myself alongside in giving you palliative medicine, in order to keep you convinced. Correct training depends upon the thorough purging of the mind which ultimately causes the seed to germinate and flourish.

You should not bother yourself with my stomach ache or other troubles. Let them do their own business and let me remain alive to my duties. For your affectionate attachment with me it is but natural that you should feel vexed over my ailment and I appreciate your love and sympathy. I will try as best as I can to follow your advice for maintaining my health and I am taking care of it already. I shall be very happy if you grace my humble dwelling with your auspicious presence whenever opportunity presents itself.

With best wishes,

Yours affectionately,
Ram Chandra

No. 2386/SRCM **Shahjahanpur, U.P.**
Dated 13th September, 1955

My dear brother,

Your kind letter dated 2nd September, 1955 to hand. I am very glad to note that submission to the Lord's will is gaining ground in your heart. The renowned Sage Mirabai of Mewar offers a remarkable instance of it when she joyfully drank the cup of poison offered to her with the words that it was the Lord's gift for her. And lo! the poison when it reached her body lost all its harmful effect and turned into the very nectar. Such is the effect of Devotion and Surrender. Petty adverse circumstances of our daily life count nothing in comparison to the incident related above. Your acknowledgement of some improvement in your condition offered me a bit of satisfaction and encouragement. I am persistent in my endeavour to help you spiritually as best as I can (that being my primary duty). I am never disheartened in the least because it is the Master's will that is operating through my medium and so it is bound to bring success in the long run.

Hoping to witness further improvement.

With best wishes,

Yours affectionately,
Ram Chandra

P.S. I am sending you a copy of prayer printed in Madras.

No. 2400/SRCM **Shahjahanpur, U.P.**
Dated 22nd September, 1955

My dear brother,

Your kind letter dated 18th September, 1955 to hand. When there is no end of the difficulties we have no other alternative but to bear them up patiently. There were saints in that past who had courted miseries and afflictions; and there are such spiritual hearts even now who will willingly submit to these miseries. If you think proper and consider me as one near to your heart (and I believe the feeling is reciprocal) you may narrate them by all means. I cannot neglect you in any way, my dear, as long as you welcome my service.

It is surprising to note that my prayers and concentration for your spiritual uplift are having little effect. My Master's power never failed. If you want to test your spiritual power gained in such a short period, howsoever insignificant it may be, please take one or two virtuous persons and transmit them as a trial. If they find bliss under your transmission then it is a healthy sign of your own improvement.

With best wishes.

Yours affectionately,
Ram Chandra

No. 2435/SRCM **Shahjahanpur, U.P.**

Dated 12th October, 1955

My dear brother,

Received your kind letter dated 26th September, 1955. The delay is regretted. I was greatly pleased to note that you seem to take an impressive effect of my views regarding miseries. I believe and experience that none of the mortals is free from them. In fact they are our most faithful companions who never desert us in an hour of need. But it is really we who make miseries miserable, by the action of our thoughts and will. Joy and sorrow are the two ends of a thing or the two poles of a magnet. As in case of magnet poles unlike attract each other, so does joy attract sorrow and vice versa. When this is the case how can it be possible to ignore either. The only solution in my view is to divert our attention from them, stop giving them strength by the action of our thought and will, and let them wither away like the unwatered plants. This can easily be achieved if we dedicate every thing to the Master and resign to His will. Our job is to remain firm and sincere to our duty and the result rests with God. To feel resentment for what He gives or what He does not give is against the principle of true love and devotion.

I feel and realise the difficulties of the people in this respect and I assure you most sincerely that that is the foremost item taken up by me in most of the cases. My efforts to bring in this elementary progress will be more fruitful if co-operation from the other side is also prompt and active. Without active co-operation the results may considerably be delayed. But I mean no delay on my part so I insist upon it again and again. I am always impatient to see every one on the pinnacle of glory in the minimum possible time. The same I long for you. May you soon rise up to my expectations, Amen.

In my humble opinion the feelings of friendliness or opposition are more often mutual and reciprocal. As such our share in it corresponds to a great extent with that of the others. May God help us all to do our part of the duty in this respect.

With best wishes.

Yours affectionately,
Ram Chandra

No. 2453/SRCM **Shahjahanpur, U.P.**
Dated 20th October, 1955

My dear brother,

Your affectionate letter of the 8th October, 1955 was no doubt encouraging to me in the sense that my labour has at least come to bear some fruit and silent resignation is growing in you. You say that you are looking forward to experiencing the guru in the heart. That is in itself an abhyas which most of my associates here practice in many ways. Some think him to be in the heart, others think him to be near them or before their mental vision and so on. The process needs no comments. If you think this abhyas to be useful, you may supplement it with your own efforts and try to retain the thought for as long as possible. This is a form of constant remembrance and one who remains in this state with unbroken chain of thought, will find no time to attend to things other than those suited to his sacred purpose.

You say that 'life is a vale of sorrow to those who are ungifted with spiritual light.' Truly it is so. Spiritual light is needed to awaken a man to the consciousness of self and so far as the real self is concerned there is none high and low or great and small.

The occasional feelings of agitation may also be due, to some extent, to the effect of previous habit. It will disappear when you are absorbed more and more in sacred thoughts with an unbroken chain. That is the most effective method of getting over all such ugly things and the surest means of securing close relationship with the Master.

I hope this may be enough for your adjustment. I am very glad to learn that you feel some progress and wish you more and more of it in the shortest possible time. A cup, full of tea, cannot contain pure milk at the same time. One thing must necessarily be thrown out in order to contain the other. So if your heart is occupied in Godly thoughts all the while, there will be no room left for undesirable things and you will automatically be drifted to resignation and surrender. Hoping to receive more encouraging report on your spiritual condition.

With best wishes,

Yours affectionately,
Ram Chandra

P.S. I shall be outstation from 23rd October to 29th October, 1955.

No. 2479/SRCM **Shahjahanpur, U.P.**
Dated 16th November, 1955

My dear brother,

Your kind letter of the 6th November, 1955, to hand. Though you write you have nothing to report yet I find many encouraging things reported in it. Really there is no mystery regarding Reality. Complications arise only when we take things in the light of our own knowledge and understanding and build our path based on our particular convictions and prejudices. In other words we become practically individualistic, sticking closely to our own sense of morality, self-interest, superstition and other similar ways, taking it to be the path of righteousness. This brings us to a chaotic state of mind creating trouble and difficulties in our path.

My interpretation of the dream which you related may also be equally peculiar. The tunnel through which you descended may be narrower views of the individualistic mind. The landscape you entered into may be the broader field of spirituality which has been the final resting place of so many. The view of the golden-hued person at a distance may be the representation of some supernatural power towards which you are being led by some superior force appearing to you in the form of a lady. The dark figures in the way are the past samskars which are being silenced and made ineffective. So I infer this to be a fortunate dream which reflects the true state you are at present passing through.

I am very glad to find your chaotic state having subsided to a greater extent and your mind coming up to the normal level from which march towards peace and calmness begins.

I shall be out to Mathura during the last week of November to participate in the marriage of one of my relations.

With best wishes to you,

Yours affectionately,
Ram Chandra

No. 2521/SRCM **Shahjahanpur, U.P.**
Dated 14th December, 1955

My dear brother,

Received your kind letter of 2nd December, 1955. I am glad to see your condition improving though the speed has not yet come up to the required level. Growing resignation is a healthy sign. I think it will be greatly helpful to your progress if you devote a few minutes at intervals several times during the day to study your state of mind at the time and note it down so that it may not slip out of your memory and write to me datewise if you can spare time for it. The method is very beneficial and increases the speed of progress. It will help you a good deal to dispel all disturbing elements from your mind.

I quite agree with you that you are sure to achieve that peace of illumination rather I can assert with full faith and confidence that you shall and must realise the true significance of Eternity which is the very basis of the Divine life, provided you remain firm on the path.

It is good on your part to avoid struggling with the circumstances judging them adversely. The outer circumstances in that case will lose their intensity and cease troubling you. To be unmindful of them is the surest remedy of all such evils and I believe you are now slowly advancing towards it.

With best wishes.

Yours affectionately,
Ram Chandra

No. 2523/SRCM **Shahjahanpur, U.P.**
Dated 20th December, 1955

My dear brother,

Your affectionate letter dated 9th December, 1955 and 15th December, 1955 to hand. Shri Raghavendra Rao of Gulbarga is a man of devotional turn of mind, that is why he was impressed with this insignificant being. It was due to his crystal heart that he held a good opinion about myself, so really he is to be praised for his sincere love. On my part I consider myself to be a servant of humanity and I pray that I may be able to play my part faithfully with our Master's.

I am sorry that I could not give you so much affection as you deserve, for which I can only pray that the blessings of the Almighty may be pouring in every fibre of your being. My affectionate heart is open to everybody and you are not an exception to it. I shall be very happy if the problem of your life be solved by the grace of my Master. I have every hope that you will reach your cherished goal provided your thirst for knowledge increases day by day. I have never met with despondency in spiritual field so far by the grace of my Master. I always pray that you may be one of the best figures in South India and people may be benefited by your spiritual attainments. The frustration and despondency that stand out as a test of sterling qualities, I hope will not last long. There will be an end to them as well.

I eagerly wish to see you and my other associates of South India and I try to seek the opportunity for it. But I meet with dejection as my mother, aged about eighty-seven, is suffering from cardiac asthma and she constantly requires my services.

We are two brothers, the younger one after taking some degree in medicine is established in London and has given up the idea of coming back. This thing is naturally shocking to my mother and she does not brook the idea that I may remain away from her for some time. If I go anywhere she does not allow me to remain out for more than a week. If I go to South India, it will take at least a month and a half, because I have to see all my associates at different stations, devoting at least some days in their company for their satisfaction.

With best wishes,

Yours affectionately,
Ram Chandra

P.S. I think you must have received my letter No. 2521/SRCM dated 14th December, 1955.

1956

No. A33/SRCM **Shahjahanpur, U.P.**
Dated 12th January, 1956

My dear brother,

Your kind letter dated 2nd January, 1956 to hand. I am doing my duty towards you as much as I can and I am confident that you must be progressing. If you study yourself a little you will find the marked difference internally. Your system is greatly purified and inner peace, I witness, is developing.

I could not get the Homeo medicines Kali Carb 30X and Carb. Veg. 30X here for my mother. I have requested a friend of mine to get them from Lucknow. It will be very kind of you if you send the address where reliable medicines can be had. For the time being I am giving her the Ayurvedic pearl preparation as her asthma is pertaining to heart. Attack of asthma is accompanied with palpitation of heart. Please give detailed instructions about the administration of the medicine.

I celebrate the birthday function of our Master on Vasant Panchami day, which falls this year on 16th February, 1956. The function will last from 15th February to 17th February. I give you my personal invitation for the function.

With best wishes to you and love to children.

Yours affectionately,
Ram Chandra
President

No. A69/SRCM **Shahjahanpur, U.P.**

Dated 5th February, 1956

Dear brother,

Your kind letter to hand. My mother is taking the Homeopathic medicines as instructed by you. She is feeling relief, although she is not quite free from the trouble. On the 30th Jan. she had an attack of asthma but it was not very serious. It might have been due to her fast on that day which she had observed for the sake of her children's welfare. I only give her Carb Veg in the morning and Kali Carb once in the night. I want to know whether Kali Carb can be repeated only when the attack is in full swing or at the time when there is breathlessness which generally remains constant to some extent. Kali Carb of course gives her relief but it does not stop breathlessness altogether. I hope you will give further directions on the above points. I shall be trying to give the medicine regularly for some time according to your directions at times. She is also suffering from cough which troubles her more in the night but a little in the day too.

I hope that you shall be free from depression by now. If so please inform me so that I may be again with the regular course of your spiritual training.

With best wishes to you and love to children.

Yours affectionately,

Ram Chandra

No. A81/SRCM **Shahjahanpur, U.P.**
Dated 21st February, 1956

My dear brother,

I feel greatly encouraged to hear from you that you are aware of my spiritual influence during these days. I shall all the time be conscious of my duty towards you, and it is all due to your co-operation which makes progress more speedy. Everything no doubt depends on the divine grace but our job is to make room for it within ourselves. That is all the purport of our practice or abhyas to which we should all try to remain alive every moment.

As for my mother's condition, I may inform you that I gave her the medicine No.1. It relieved her to a great extent. But breathlessness persisted. On the fourth day I gave her another dose and now the breathlessness is much decreased. I shall give other doses when required. Now please give me further directions whether I should give the doses which are still with me, at times when the trouble is aggravated. Also whether Carb Veg and Kali Carb also are to be given, when the present medicine is finished. Any other direction which you deem necessary. I thank you for your greetings for the birthday celebrations of my Master. My mother wishes you a long blissful life.

With best wishes to you and love to children.

Yours affectionately,
Ram Chandra
President

No. A124/SRCM **Shahjahanpur, U.P.**
Dated 17th March, 1956

My dear brother,

Your kind letter dated 3rd and 13th March, 1956 to hand. Read the contents thereof, which gave me a good deal of pleasure. I am feeling the signs that you are co-operating with me and have now begun to develop faith in the Master. So what you have written about your condition, the credit goes to you. I am really speaking the helper in serving the humanity to the best of my ability. You require a good of labour upon my part and I am doing it very gladly. What I eagerly desire from you is that you prove yourself useful spiritually *pro bono publico*, when so many things you are doing for the public good.

I am now appraising you of my mother's condition as desired. I gave your dose No.1 and the other ones. At first some relief was noticed in breathlessness and that too for a short period, and thereafter the trouble reappeared with greater force, I then prolonged the duration of administering the medicines and waited for its result and at last when I found that the trouble in spite of decreasing was assuming critical dimensions, I had to resume the Ayurvedic treatment for her immediate relief. She does not ordinarily take Allopathic medicines. She will take them only when she is convinced by me and the doctor that the medicine does not contain anything forbidden by the religion. The disease seven or eight years back started from cough. The condition at present is that she is still suffering from cough accompanied by breathlessness. The sputum does not come out easily but when it comes out even in small quantity it gives her relief. During the attack she feels dryness a good deal. She finds a little relief while sitting. The trouble increases during after midnight and specially in the gray of the morning.

Doctors of this place are of opinion that it is cardiac asthma and the opinion of the heart specialist is the same. I was under the impression that during the attack her heart begins to palpitate but as she says and I too notice that the first part of belly which begins from the end of ribs, i.e. midway between liver and spleen, begins to move to and fro. I do not know the technical word of this part and so you will try to gather the sense. Her blood pressure is also a bit higher.

If you prescribe any medicine for her, please write the name of the medicine to me and I shall purchase it here. If it will not be available here I shall send for it from you. She has grown sufficiently weak and has lost the wonderful memory which she once possessed. The winter season is practically out and at present it is like that of Madras and Trivandrum in winter season. It sometimes becomes cloudy and gives showers which makes the atmosphere cold which is short lived.

I am enclosing herewith a copy of message for you and for your friend. With best wishes to you and love to children.

Yours affectionately,
Ram Chandra

No. A 149/SRCM **Shahjahanpur, U.P.**
Dated 28th March, 1956

My dear brother,

Received your kind letter of 21st March, 1956. I thank you for your appreciation of my humble appeal.

I am glad to note that you feel more recollected and peaceful internally. That is a sign of progress. In fact, that is the very thing which we all strive for in the beginning.

As for the inner vision which you say has not developed in you so far, I think it will grow clearer and as you advance with internal peace and calmness and develop the habit of remaining absorbed in divine thoughts all the while. But I do not understand what you mean by saying, 'The meditation has always been on my lips'. Please explain it further.

I shall try the medicines suggested by you for my mother. The medicines shall be available here in the market. If not I shall write to you for them.

With best wishes to you and love to children,

Yours affectionately,
Ram Chandra
President

No. A 149/SRCM **Shahjahanpur, U.P.**
March 30, 1956

My dear brother,

Received your kind letter of 27th March, 1956, from camp Waltair. Your thirst for speedy progress is highly encouraging. I feel greatly elevated to hear that you feel greatly relieved of materiality and the effect of reverses. It is all due to the benevolent grace of the Great Master. I do not actually know exact nature of your worries, though I am able to guess some, from the general state of affairs and circumstances prevailing in that part of the country, revealed to me by my associates in South India.

You say, you always think of me alone. That may probably be due to your own feeling of love and attachment towards this humble self. If it continues, it shall be greatly beneficial to you as thereby you shall be knocking at my heart continuously. You say you are now in my hands. I rather feel myself to be in your hands, as you seem to have captured my heart by your sincere love and devotion. However be it as it may, probably you shall not be a loser either way. I wish you to be another Vivekananda but my expectations waver with the thought that I am no Ramakrishna Paramhansa. It is however up to you and your efforts to be 'He' if you desire to be so, earnestly. In fact to transmit Power is a matter of but a second. But power without proper moulding is of no avail, rather it is detrimental and even dangerous. The making of a man involves the purging of the mind of all darkness, physical and mental grossness and the unbalancing conditions of senses and *indriyas*. Thus it is not an easy job. It is a long and tedious process which requires continued strenuous labour and combined efforts on the part of both the teacher and the taught.

The book *Ten Commandments of Sahaj Marg** is in Urdu and I am afraid you might not be acquainted with the language. It is no doubt a wonderful book, dealing with the dynamical relation with man and God. One of our South Indian associates has just completed its English translation which will be sent to the press after I have gone through it myself. But that may perhaps take several months.

I am very glad to find that you now seem to be fully alive to your own sense of duty in this respect and it shall be of great help to me in my work.

With best wishes and love to children,

Affectionately yours,
Ram Chandra
President

No. A 185/SRCM **Shahjahanpur, U.P.**
Dated 20th April, 1956

My dear brother,

Your kind letter of 10th April, 1956 to hand. Humility, so far as it serves as a safeguard against pride and vanity, is a virtue. But when it leads us to underrate our talents and inner capacity, it is harmful. The Master can without doubt do any and everything, by his own unlimited power. So one who is attached to Him in true sense can never entertain any idea of weakness or inefficiency because the great Master's power begins to work through when there is need for it.

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* Editor's Note: "Ten Commandments" refers to the "Ten Maxims" of Sahaj Marg.

You say that you know yourself to be most unfit and unprepared but I seriously differ with you on that point. We are so, only so long as we think ourselves to be so. That is probably the only hindrance in our path. 'A man can do what a man has done,' is a common saying. If Swami Vivekananda could attain that high level of spiritual elevation, why can't we, who are endowed with all the powers of body, mind and soul like him. Despondency is the real stumbling block. If it is removed our march becomes smooth and easy, and we soon begin to develop the feeling of resignation and surrender. In fact we are the real makers of our destiny, hence much of our future depends upon us. There is no limit of time and age to it. Spirit is never old, hence spirituality is not affected in the least by old age. Spiritually a man feels himself always young, at all stages of human life. It is therefore never too late to attain anything in the spiritual field.

I am very sorry to learn that you had some trouble caused by the excessive heat. Thanks to the Great Master for your recovery therefrom. Your mother's condition too has put me to great anxiety. May she recover soon. As for my mother, I have again started Ayurvedic treatment and it is giving her some relief. I have a mind to wait and see the effect of this treatment. If I do not get the medicines you have suggested locally, I shall request you for the same without any hesitation.

With best wishes,

Yours most affectionately,
Ram Chandra
President

No. A 189/SRCM **Shahjahanpur, U.P.**
Dated 23rd April, 1956

My dear brother,

Your kind letter dated 20th April, 1956 to hand. I am happy to note that you are feeling mental peace. Before replying your letter I must confess that I want to take some spiritual work from you. I am fully convinced of your ability and spiritual capacity so during this age you take up the spiritual work, of course you are doing a little. I was also holding a Govt. job and retired from service on 24th February, 1956. I did not request for my extension in service because I wanted to spend the remaining part of my life to the spiritual service of mankind. Although there were circumstances that I could very easily get extension for a year or two but I neglected it. As regards my present income I have only to feed upon miserably because unhappily the abolition of Zamindari adversely affected my financial position. I have got some agricultural fields no doubt, but owing to the work of the Mission I personally can not attend to them with the result that the profit is not very much.

Now I come to the point on which you invited my opinion. I pondered over the question and came to the conclusion that you must not try for the Directorship of the Oriental Institute in which you worked previously. This will also keep you aloof from further humiliations. Depend upon God and do your duty.

May God give your mother speedy recovery. My mother is a bit better by the present Ayurvedic treatment.

With best wishes to you and love to children.

Yours affectionately,
Ram Chandra
President

Shahjahanpur, U.P.
Dated 28th May, 1956

My dear brother,

I received your two letters and the book *Aspects of Bhakti* for which I am very thankful to you. I shall go through it after some time as I am overbusy with the marriage arrangements of my elder daughter, Maya Devi, which is to be held on the 9th June. Please accept my humble invitation for your participation on the occasion.

I regret that during this time I shall not be able to attend to correspondence, except of an important nature.

With best wishes,

Yours affectionately,
Ram Chandra
President

P.S. Shri Raghavendra Rao of Gulburga (Hyderabad State) who was staying with me since 17th May is now leaving for Gulburga tomorrow. Please accept his *pranam*. He is now going back as a preceptor, to work at the Mission branch newly opened at Gulburga.

No. A262/SRCM **Shahjahanpur, U.P.**
Dated 6th July, 1956

My dear brother,

Received your affectionate letter of 29th June, 1956. Shri Raghavendra Rao is a man of talents with a great devotional mind. It was due to his own merits and the Master's blessings that he was able so soon to rise up to the required level so as to represent the Mission's branch at Gulburga. I feel convinced that he will put up well with the work of the Mission, helping the associates in south India through Transmission. It is true I propose to undertake a tour of south India in the coming winter. I have also a mind to establish branches at different places there provided proper hands are available to work as preceptors. It shall however be a matter of great regret to me if Tirupati remains lagging behind in this respect. I can not express the feeling of affection for you which I find present in my heart and which is all due to the reaction of your thoughts. So in fact the credit is due to you alone. It may be true that you sometimes feel the torture of the past memories but if you judge minutely, you will find their weight considerably reduced.

I earnestly wish for your transformation through Divine Grace, which you crave for so eagerly. I am ceaselessly busy with my job for you, expecting closer co-operation from your side, to ensure the desired result. The words 'Divine Grace' used in your letter reminded me of the Supramental of Shri Aurobindo, for which his disciples are still waiting with eager expectations. To my mind that which he meant by Supramental, has already descended on earth with the advent of the Special Personality in existence today. You are sensitive enough and intellectually advanced too. Please try to feel whether the huge tidal wave of Divine Grace is overflowing the atmosphere or not, filling every nook and corner of the world. What one needs under the circumstances is only to prepare himself to receive the Divine Grace, so lavishly available all over.

I have only gone through half of the book as yet but I feel quite convinced of its merits and the noble ideas contained therein.

For your good wishes and the Master's blessings my daughter's marriage has been celebrated in the most graceful manner. I thank you for the same.

With good wishes, Yours affectionately,

Ram Chandra

No. A300/SRCM **Shahjahanpur, U.P.**

Dated 27th July, 1956

My dear brother,

Received your kind letter of 11th July, 1956. I am glad to note that one of my boys, admitted in your college, is interested in philosophy. He will do still better if help from within is available to him in a greater degree. I was also greatly interested in philosophy since my very boyhood. But when I reached the holy feet of my Master, I closed the book and opened my heart to Him. That was my only study then (the reading of the Book of Heart). It continued for full 22 years, after which I found myself satisfied with my lot and completely settled at heart.

You had invited my opinion about the job, so I was obliged to do so in good faith, as far as my poor understanding could allow me. I still feel confident that you did well in not applying for the post. God is Great. We must have faith in Him and He will help us all through.

I appreciate highly your grandfather's remarks, which is a great truth. Nothingness is the very nectar of the Real Life, which I earnestly wish you to have a full taste of. Your eager craving for it offers me a bright hope of your success in this regard.

I am very glad to learn that you follow Shri Vaishnavism. Here in Northern India too most of the high class persons follow it. Shaivism comes next to it. My mother, sisters and other members of the family also follow the same course. Saints must in all cases be duly respected. Shri Aurobindo Ji and Maharishi Raman were the dynamic personalities and we must all bow to them in full respect.

I do not, my dearest brother, claim in any way to be the messenger of God nor the special personality, but only as one of the humblest servants of humanity. May God grant me strength and means to play my part well in this respect. I say only what I feel and believe when it comes to me automatically. Trusting my associates full well I open my heart to them without any reserve. The same was the basis of my last letter to you. You are perfectly justified in disbelieving it unless you have experienced it personally. I am, after all a human being, liable to mistakes and errors and the same can sometimes be the basis of my views and expressions. If they have, however, injured your sentiment in any way, I feel repentant for the same and apologise to you for it.

As for my spiritual services it is and shall always be at your disposal, so long as you may be pleased to welcome it.

I only try to invoke God's blessings by means of prayer through the medium of my Master. In case I apply my own insignificant force for the purpose, my thought gets connected with the Main Channel in prayer for the accomplishment of all that is needed in the aspirant. Thus I can in no way be called a Master in this respect. I may however be only a helping factor in the spiritual growth. But after all, my dear brother, it is but a bare truth that one can be successful only when the good Gracious God by His own Divine Grace pulls him up, out of the mire of worldliness.

I am however, deeply impressed by your extreme eagerness for an experience of the presence of the Supreme Personality who has already descended. It is of course very difficult to recognise him, amid so many claimants to the title. The difficulty becomes greater when we try to judge and recognise him in his outward form, according to our own conception of him as an avatar. But that does not at all concern him nor does it affect his presence in any way. He is, as he may be, busy all the time with his own programme of the Nature's work, unknown and unnoticed by almost all, especially by those drowned in absolute materialism. His authentic Voice may be resounding in every heart, though it may not be audible to any one of them on account of the clamour of innumerable voices within. All these voices, my dear brother, must necessarily be silenced in order to catch the vibrations of the Voice of Silence, and that, in fact is all that we are to endeavour for during the course of our spiritual march, in order to gain a direct experience of the Eternal Ultimate.

With kind regards and best wishes,

Yours most affectionately,
Ram Chandra

No. A 328/SRCM **Shahjahanpur, U.P.**
Dated 10th August, 1956

Dear brother,

Your most affectionate letter of 1st August, 1956. I appreciate highly your firm faith and devoted resignation to Divine Will, which is the surest means of Realisation.

Shri Ramanuja and Shri Aurobindo have no doubt been great personalities who have done immense work for the welfare of the people on the Divine path. I have a great regard for them and think highly of their services. My humble help is always available without any reserve to all those who are needful of it without any regard to class or sect. Spirituality pertains only to Infinite Reality devoid of all differentiations and complexities. For that, it is but essential to have complexities removed as early as possible. The philosophy at the root of the system is simple. We try to dissolve the tiny creation of our own making. Our individual existence in the form of a tiny creation is in fact the miniature copy of the God's creation. So like *mahapralaya*, the final phase of the God's creation, *pralaya* of our individual creation is essential for our return to the Origin. The method too is quite simple. Negation of everything is the only process to bring about dissolution. This is what we do throughout.

My oft-repeated words, "Give up all your belongings," convey the same sense and for this we have to discover means. That is our only pursuit.

As regards your ignorance of philosophic conditions, as you call it, I may say that some of the thinkers hold that doubt is the basis of philosophy. But I would prefer to put in the word ‘wonder’ for ‘doubt’. Doubt implies a latent sense of knowledge, whereas wonder implies ignorance. We doubt when anything appears contrary to our knowledge but we wonder when anything appears to be un-understandable to us. That indirectly indicates our ignorance of the thing, and inwardly induces us to try for its realisation. **We start from total ignorance and end in complete ignorance.** Will you, my dear brother, like to agree with me on this point? This stage of complete ignorance is almost the last state we have necessarily to achieve, and blessed are those who acquire it in this very life time.

I am glad to note your earnest craving for the knowledge (which is beyond knowledge) and vision of the Divine Personality incarnate in the world today. May you soon be blessed with it.

With best wishes and love to children.

We would be observing complete fast on 28th August, the auspicious Janma Ashtami day, in honour of Lord Krishna’s birthday and would be devoting ourselves entirely to prayer and meditation for the whole day, as usual.

Yours affectionately,
Ram Chandra
President

No. A 340/SRCM **Shahjahanpur, U.P.**
Dated 21st August, 1956

My dear brother,

Received your kind letter of 18th August, 1956. The news of your son's fracture at the elbow created anxiety. May he recover soon.

I shall reply your letter after sometime as my mother has had a severe heart attack a week ago and is almost confined to bed. The attack has almost subsided, but her vitality is not developing which is causing great anxiety. I am therefore busy in attending her.

With best wishes to you and love to children.

Yours affectionately,
Ram Chandra

No. A 349/SRCM **Shahjahanpur, U.P.**
Dated 28th August, 1956

Dear brother,

Your affectionate letter of the 18th August, 1956. I am glad to note that you seem to agree with my views regarding the liberation process. But it is not all we aspire for. We take into view the farthest point, which can but be where every thing ends. As such it must be the point wherefrom everything had started at the time of creation. For expression's sake let us call it the Zero point or the Origin. This is our destination as it must be of every one who aspires for the highest.

Liberation is but a far lower level as compared to it. Now whatever the nirvana of the Buddhist may be taken to mean, I do not feel contented with anything short of this highest mark. I no doubt agree with you that theories are useless. Blind philosophy too is of no avail in this respect. The solution lies only in the direct experience of things and for that the only process is the total negation of all things of our creation.

I am glad to learn about your experiences of growing peace for which the Lord is to be thanked. It is but a preliminary stage. I wish you to be blessed with higher experiences.

My mother though out of danger now has grown extremely weak and asthma too still persists.

With best wishes to you and love to children,

Yours affectionately,
Ram Chandra
President

No. A 369/SRCM **Shahjahanpur, U.P.**
Dated 9th September, 1956

My dear brother,

Received your kind letter dated 28th August, 1956. You must have received my letter No. A 349/SRCM dated 28th August, 1956. My mother has now recovered from the shock of heart attack, but she is extremely weak and cannot move by herself. Please pray for her recovery. It is a matter of pleasure to me that you witness peace. I hope it is not long before that you will be able to win up the disturbances. I am after all at your service.

I appreciate your idea of surrendering to the Master. The easy method of doing it is to acquire the state of submission to the great Master which will ultimately develop to self-surrender. I do not want to discuss its philosophy before my learned brother but only add a sentence that in this way you make yourself negative for the Divine power to rush in torrent.

I am writing below a meditation which has proved efficacious. If you do it it will help you a good deal in your spiritual progress. This is my tried meditation and recently I made it compulsory to all my associates.

Meditation

Think that you are drowned in the shoreless ocean of bliss and the waves of the ocean are passing from the front through your entire body (which should be supposed as transparent at that time) towards back side, carrying along with them, darkness, grossness, dirt and all the ills of the body which are impediment to spiritual progress. It should be done 10 or 15 minutes in the morning and then start the meditation of light on heart.

With best wishes to you and love to children,

Yours affectionately,
Ram Chandra

No. A 394/SRCM **Shahjahanpur, U.P.**

Dated 25th September, 1956

My dear brother,

Received your kind letter dated 17th September, 1956. I am glad to inform you that my mother is improving and I think I shall be able to visit South India by the grace of God. You are really a true seeker and I think it a pride to serve you spiritually what my poor self can do. There is a Persian saying that even the leaves of the tree do not move without the Divine dictate so you are perfectly right in saying that without His grace peace cannot reign, and one cannot sway over *indriyas*. We always try to invoke His blessings through our Master.

I am always hopeful to your case due to your eager desire to attain the goal.

May the day dawn when you taste the nectar of life that is real.

With best wishes to you and love to children.

Yours affectionately,
Ram Chandra
President

No. A 403/SRCM **Shahjahanpur, U.P.**

Dated 1st October, 1956

My dear brother,

Your kind letter dated 27th September, 1956 to hand. I am happy to note that you have begun our new meditation. You may adjust it according to your own convenience, either in the night hours after *japa* or in the morning.

Reality dawns on him, who proceeds steering, away to the main goal. Goal, of course, is within you, but the thoughts are travelling at a long distance. Now the distance you have created yourself; and that you have to cross with the help of the same force which has created the distance. Now to cover that visionary distance we take some methods which seem to be artificial in comparison to Reality. But how can we leave them? The meditation I have written to you is not to gain anything so that you may develop idolatory but it is for the cleaning of the different forms of idolatory which have entered into being. We do not conceive it as a paraphernalia of *shanti* or bliss so that it may bring artificial trend, but we make it a source to bring the standard of Reality which is yet to dawn. It is not the case here. We are only setting up an equation having X as the value to solve the problem of life. You have expressed in your letter your revolting nature against imagination etc. I have taken all these points into consideration, before prescribing the meditation to our associates. Sometimes a peculiar meditation, prescribed under the avowed authority, becomes dangerous and my revered Master had strictly warned not to prescribe such meditations unless one has become capable of hitting at the root or the Divine wisdom has developed. I have taken all these precautions while laying down the prescription.

I do not take a single step, my dear brother, unless I get light from my Master and a representative of a great saint must have that faculty. So by this method even the sleepy idolatory will dig its own grave and grossness will bid farewell. I assure you, brother, I do not take childish steps in these matters.

The effulgence you have expressed at the base of the brain is real and I congratulate you for this. Please do not think it to be an hallucination. The love you are developing accounts to your own merit. I assure you for good that I take it as a pleasure if you ask me for anything; and the more I am delighted, when you depict in your letter the true picture of your thoughts.

Before writing the reply to Dr. Nicoll's statement I must go to hundreds of years back to tally the statement of the Western thinkers, who are yet to learn spiritualism from India. Scientifically they have dealt with our thoughts as far as it was possible within the limits of the mind. The Western thinkers stop where the mind ends. It is we the Hindus, warm salutations to our sages, who start where they end. Dr. Nicoll, whom I will study, has according to you described Sahaj Marg as fourth way. I have not been able to make out as to what was his actual notion about the fourth way. Whether he had laid it down in order of preference or he mentions it as one of the numerous ways. However you name it as zero or X, the efficacy remains the same. The word *sahaj samadhi* has occurred in the songs of Saint Kabir praising it thoroughly well. Guru Nanak has also written it as *sahaj avastha*. As far as I remember Swami Shankaracharya adopted this word in his commentary of Vedanta philosophy. My Master used to call this method as 'Sant Mat'. Afterwards he named it as sahaj marga (Natural Way — for God realisation) because we proceed side by side with nature. I agree with the opinion of Dr. Nicoll that the nature of consciousness must be changed. I have dealt with this thing in *Efficacy of Raja Yoga.*

After proceeding a long way in spirituality, consciousness grows subtle and subtle till it turns into potentiality itself and as soon as we get rid of it we reach the Reality — pure and simple. We go far above the elements and the nature of transmission depends upon the calibre of the guide. The pure sort of transmission is free from all these *mayavic* character which ultimately develops in elements.

I agree with Dr. Nicoll that Hydrogen 6 is the highest because the subtler potency of the elements works more effectively in the system, which as a Homeopath you can understand very well. To tell you the truth the highest form of transmission is its subtlest state which the Guru of high calibre does at one's deathbed when he wants to make him perfect in the shortest possible time. It sometimes can shatter the nerves so the saints reserve it for the last moment. I have gone so far to say that we have to become zero where number is gone and the wreath is broken. If you add zero to any number it becomes tenfold. So the value of zero is greater than all the numbers. I have tried to express myself as much as this poor self could afford.

With best wishes to you and love to children.

Yours affectionately,
Ram Chandra
President

No. A 432/SRCM **Shahjahanpur, U.P.**
Dated 20th October, 1956

My dear brother,

Received your kind letter of 4th October, 1956. I was greatly moved by what you have written about yourself and it shall be highly gratifying to me if even patches of my heart are applied to cure up your wounds in the form of numerous complexities and afflictions received during the course of your search for Reality. My very flesh and blood is meant for the service of my fellow beings and you are no exception to it.

I want to be a bit frank in writing on the points raised in your recent letter. I hope you will not please mind if there is anything disagreeable to your taste or feelings, as it is all meant in good faith for your guidance for the transformation of your being. Being yourself a great intellectual, you apply the same instrument for the search of Him, and believe in, where this thing is common, because that serves as food for your brain. But this is not the sure cure of the evil. Considering it deeply, I come to the conclusion that it may be justifiable in so far as it has been generally the weighing instrument for a Mahatma. The literature and books satisfied the mathematical cult of realisation, where the digits increase the number and each one becomes, in itself, a knot to complete the chain. To gain knowledge is, of course, commendable but to apply it in its own way for spiritual development is, many a times, wrong in my humble opinion. Wisdom works only when we take into consideration individuality, and so long as individuality is in our view we are away from the real point. Simple faith earned by devotion will carry you far. But while moving towards faith, great difficulty arises when we find so many seemingly deserving, to claim faith from our side. We or most of us fall into error (and this is but human nature) because one is generally inclined to repose faith in whatever seems relatively closer to him in the knowledge which he himself possesses. Where there is no knowledge but complete barrenness, there rests the thing. This barrenness or bankruptcy of thought brings a man on the right path. If one is rich in letters and has it as his sole hobby, he will be attracted towards the same rich but unauxiliary state. My dear brother, if you find any man totally bankrupt or entirely done away with, think that the state of barrenness — the real goal — prevails full fledged in him. Sages have expressed Reality as light because no other word seems to be more appropriate for the expression of the state. But it is not the luminous condition as we understand from the word. The light generally carries the sense of something pleasant which in itself becomes the quality and not the Reality. No doubt, we observe light during our march to freedom but its value in real sense is nothing but that which invades the eye. If you think deeply you come to the conclusion that it is only reactionary because it has its own results. The mystery deepens when we apply our mind to it. When we go deeper we rest upon its cause which is unchangeable. The amalgamation of matter with spirit gives spark, which is fanned up by abhyas and invasion is the result. It is no doubt commendable because it reminds the abhyasi that there is something behind it, in which we have to be absorbed. The state of absorbency is the same as expressed by, 'a drop of water in the ocean.' Lord Buddha is said to have seen the 'light' which had transformed him all over. To my mind, it was in fact the unfoldment of the very Being, as the outcome of his deep meditation with sincere devotion, and not the luminous sight of bright and dazzling light.

With good wishes to you and love to children.

Yours affectionately,
Ram Chandra
President

No. A 451/SRCM **Shahjahanpur, U.P.**
Dated 29th October, 1956

My dear brother,

Received your letters dated 17th October and 23rd October, 1956. I had already replied your letter dated 4th October, 1956 under this Office letter No. A 432/SRCM dated 20th October, 1956. I presume that it has not been received by you so I will send its duplicate copy with the reply of your letters referred to above.

You are free to write me any thing you like about yourself. Be it far from me that I get annoyed in any way. Such things help me for my proper adjustment.

With best wishes to you and love to children.

Yours affectionately,
Ram Chandra
President

No. A 460/SRCM **Shahjahanpur, U.P.**
Dated 4th November, 1956

My dear brother,

Received your kind letters of the 23rd and 26th October, 1956. The contents of the letters indicate, to my great joy, more hopeful signs of your better and higher approach in spirituality.

You, whom people consider to be a great intellectual, do not think yourself to be so. This is in fact the real sign of greatness and learning. I crave for such men all over the country. It is said of Raja Bhoja that once a man came to him for an employment. The Raja told him that there was no vacancy but he still insisted upon his request. At last the Raja asked him to go about the whole kingdom and find out a person unsufficiently educated, so that he might be replaced. But he could find none such. The fact was that even parrots in his kingdom recited *Veda mantrams.* This was the condition of the country which I wish for once again. It is on account of your being an intellectual in true sense, that you sincerely want to understand things fully. But Divine Reality not being a thing to be understood only by means of intellect, you naturally feel thirst for Divine insight which finally leads you to practicality. I greatly appreciate your sincerity and earnestness in this respect which in my opinion can never go unrewarded. The frank expression of your mind cannot in any way be attributed to impertinence. It is just what I want and it is necessary too for the right direction of the spiritual training. As such it has been greatly helpful to me in my work for your betterment.

From your letter I feel you have strong craving for a more abiding experience of self for which as you say you are ready to bear the loss of intellect even. The process and practices which you have undertaken, all tend only that way and are sure to bear fruit in no distant future. That is my sincere wish for you and for all my associates. I feel that you are daily having some internal change which you yourself will understand in due course, the signs of which you mention in your letters in different ways.

As for your expected experiences during the period from December 2nd to 19th. I too may luckily be there to witness them as I propose to have your *darshan* at Tirupati during that time.

Your feeling of the descending flow from the cerebellum to the mid-back indicates divine touch.

Our system of spiritual training proceeds in the most natural way. We start from the 'heart'. There are five points in the heart as shown in the rough diagram enclosed herewith. We start from point no.1 (which we call as 'heart'). When our spiritual state improves we come to the next step which is marked as point no.2. From this place we travel on diagonally to point 3 and then to 4 and 5. These are the main points of the lower region known as *pind desh.* There is a reference to three of these points in the *Rig Veda* which I accidentally happened to come across. Now crossing of these five points means the end of our march through *pind desh.* There are numerous conditions which an abhyasi goes through in this region. But four of them are very important.

An abhyasi passes through all these, though they may understand them or not. Those who are sensitive enough do feel them. The first condition brings him to a consciousness that all animate and inanimate beings in the world seem to be ejecting a lovely divine influence everywhere with the result that sometimes the abhyasi is inwardly aroused to embrace even thorns and thistles. The next condition brings him to a feeling of 'everything as God'. In the third state he does not feel the existence of any object animate or inanimate. The fourth state rouses in him the feeling of the One and only One, reigning all over. As we go through these major states we grow more and more subtle. When we acquire *avyakta gati* (or undifferentiated state) all these conditions fade away. We lose contact with *maya* or elements. The entire structure now falls and we begin to proceed by the state of Bliss which can only be felt in a practical way. Thus we enter the godly kingdom. There are still very many things after it which I wish you all to witness and experience for yourselves having your own share in the Nature's work. This is in short the usual line of process, followed under our system. I have touched only the elementary steps. Further on we proceed in almost the same way through other regions, e.g. *brahmand* and *para brahmand mandal*, etc. In the end I would add that your problem of life will be solved without doubt, the signs of which are distinct and clear. The following quotation from Shri Aurobindoji also supports my above view, 'The time of your turning to the spiritual life depends upon your own aspiration. A sincere aspiration brings always its response and if there is continuity in the will, the result cannot fail.'

With best wishes to you and love to children.

Yours affectionately,
Ram Chandra
President

No. A 483/SRCM **Shahjahanpur, U.P.**
Dated 21st November, 1956

My dear brother,

Your kind letter of 9th November, 1956. I appreciate highly your view that God's Will is supreme. Man has no other alternative but to submit to it whether he likes it or not. I am glad to note that you have taken the wisest course of dedication which is the preliminary stage of resignation and surrender. Self-surrender is undoubtedly the gateway of Divine realm.

I used the word *darshan* in respect of you, simply because I respect you for your vast learning and extensive knowledge, which I myself sadly miss. I believe I may be able to gain something from you in this respect, when I am with you during the coming tour. In my early age I felt an inner aversion to the idea of borrowing knowledge from the experiences of others. I, therefore, devoted every moment of my life to experiencing things practically. But now I feel that learning too has its own merits and counts much in our set up. I have therefore great regard for all such personalities. Now I often try to read and study books but unfortunately I am unable to retain anything in my mind.

Though there is, as you say, nothing fresh to report yet I see encouraging signs of progress in your spiritual condition.

With best wishes to you and love to children.

Yours affectionately,
Ram Chandra
President

P.S. I am just in receipt of your kind letter of 18th November, 1956. Reply to each of your points is given below as desired.

1. I shall start from here in the night of 10th December, 1956 and shall drop at Jhansi for about 24 hours. I will leave Jhansi on 12th December, 1956 and am expected to reach Tirupati on 14th December, 1956. I intend to stay at Tirupati for 3 days.

2. Only two persons are coming, i.e., myself along with Syt. Ishwar Sahai, Preceptor in charge Shri Ram Chandra Mission Branch, Lakhimpur-Kheri, U.P.

3. I always feel homely with my brothers and I would be very glad to stay with you as one of your family members. No special arrangements are to be made for our stay there.

4. I intend to start from Tirupati on 17th December, 1956 for Madras. Thus you will be able to start from there on the 18th December, 1956, for attending the Phil. Congress Session from 19th to 23rd December.

The current Southern Railway Timetable is not available here at present and as such I am not definite about the actual time of my arrival there. I am trying to get it from Lucknow or somewhere else and I shall then inform you the exact train and time of my arrival there. If, however, I am not able to do so for want of the Timetable, I shall inform you by wire from Jhansi about the exact train of my arrival there. My mother's condition is much better now and I will be able to start for South India provided her condition remains as it is at present.

I am also in receipt of your kind letter dated 13th November, 1956 which will be replied later on.

Yours affectionately,

Ram Chandra

Please let me know your telegraphic address and also that whether I should get down at Tirupati East or Tirupati West.

Ram Chandra

No. A 502/SRCM **Shahjahanpur, U.P.**

Dated 4th December, 1956

My dear brother,

Your affectionate letter of 13th November, 1956, the contents of which offered me encouraging hopes of your capacity. It reveals the real worth required in an aspirant of spirituality. How humbly and meekly you have expressed your inner feelings. I cannot say what more ability can there be expected in a true seeker. There may be a few things which might be capturing your mind for the present but they shall all disappear in due course. Your very aspiration for Reality shall wipe off all dirt and rubbish from the way. If it does not or if you do not improve spiritually I must confess it to be due to my own weakness.

I thank you for your kind suggestions about the Patrika. I have already written about it to Shri Kashi Ramji. The difficulty is that all of them are Hindi-knowing persons except one who is only High School. Shri Kashi Ram knows 5 or 6 languages but his knowledge of English is not much. I have entrusted this work to the Assam branch only to reduce the pressure of work here. Every branch of the Mission is almost overbusy with its particular work. The Gulburga branch too contributes its own part and the pressure of work there is likely to increase shortly. Shri Ishwar Sahai, a very capable man, in charge of the Lakhimpur branch has been entrusted with the work of spreading the Mission's ideology in foreign countries. His articles are invited by the Japanese saint, Rev. Yonosuke Nakano and are put up at the World Religion Conferences held every year in Japan. I only peruse them and then they are sent. On my own part I too remain ever busy with **doing nothing**.

I have recently written a book in Hindi, in which I have also discussed the spiritual as well as material powers gained at the different points mentioned in my last letter to you, and also how they can be utilised. It deals with all the various conditions from the beginnings of our march to the end.

Very recently, while I was getting *Rig Veda* read over to me by one of my associates, I was greatly surprised to discover a mysterious power flowing through the sound caused by the correct pronunciation and proper recitation of the *mantrams*. The vibrations created by the rise and fall of sound, automatically affect the vital points of our chakras, thereby affecting a spiritual awakening in them. By and by all the spiritual stages are revealed and crossed over by mere recitation of the *mantrams*. Thus I can now boldly assert that it is the only book of which mere recitation or *swadhyaya* can bring a man to perfection. The meter and rhyme of the *mantrams* is so wonderfully set, as to help our march (*yatra*) through the various points of the chakras. This is quite a unique thing untraceable anywhere else. As for example, the *mantrams* in praise of Indra have a direct relation with point No. 3 and their recitation directly affects the spiritual state at the point. Similar is the case with Vayu. It touches point No. 4. The *mantrams* of Agni affect the *kantha chakra* (Point 5) which if recited for some time will bring *kantha chakra* to a state of awakening. The hymns in praise of Saraswati affect a particular point of the head with which it is directly connected and in course of time it is awakened by the effect (though of course with a little help through transmission). The recitation of the *mantrams* relating to Usha (dawn) Minerva Latin, Athene Greek, affect the left-side portion of Trikuti where the state of super-consciousness abides as stated in the *Efficacy of Raja Yoga.* There are thus very many wonderful things in them. Though I do not know Sanskrit still I fully grasp the effect of the rise and fall of the *mantrams* and I am quite sure and definite about it on the basis of my personal experience.

My Master had also written much about different topics of Vedanta and on his own researches in the spiritual field. But as he was a scholar of Urdu, Persian and Arabic, though he knew English as well, all his writings are in high class classical Urdu for the translation of which equivalent Hindi words are hardly available. He too did not know a word of Sanskrit but it was most wonderful of him that he could easily translate and explain the Sanskrit slokas and Hindi verses. The points mentioned in my last letter are all connected with all such powers which gods possess.

With best wishes and love to children,

Affectionately yours,
Ram Chandra

P.S.- I also received your letter dated 26th November, 1956. I am grateful for your kind offer of hospitality. I could not get the South Indian railway timetable as yet, so it is difficult to let you know the time of our arrival. Of this much I am sure, that I shall start from Jhansi on 12th December, 1956 at 1 A.M. by Grand Trunk Express, and will take the very first available train, wherever there is a change for Tirupati. I will very easily search out your house, if I fail to let you know the time of our arrival. However, if I get the timings at Jhansi, I shall inform you by telegram. You have written to me that you felt in meditation as if the mind entered the heart. I could not grasp the sense. So I could not reply.

My mother's condition is much better these days. It is due to our South Indian brothers, who are offering prayers for my mother's health, in order to enable me to be in their midst.

Ram Chandra

After the close of the postscript I received the South Indian railway timetable from Delhi. Now I find that the G.T. express by which I will be travelling, reaches Gudur junction at 10:08 A.M. on 14th December, 1956. Therefrom I shall catch 11:53 Gudur-Katpadi passenger at 11:40 A.M. and reach Tirupati East at 5:26 P.M. on 14th December, 1956. Now I hope this information will suffice and there remains no need of sending the telegram to you.

Ram Chandra

No. A 547/SRCM **Madras Camp**

Dated 23rd December, 1956

My dear brother,

It gives me immense pleasure to offer my heartfelt gratitude for all the entertainments we had during our stay at Tirupati. Though this, being a common form of etiquette, may also be treated as such, still I find it based on love and devotion.

For myself, if I were to translate my feelings of heart I would say that I feel rather captivated in such a manner that in spite of all my flutterings I am unable to get out of the snare of love and remembrance. Can you offer me any explanation of this? I fail to understand what charm you have pronounced on me so as to keep me spellbound in this way. Your words, ‘I am yours,’ and ‘My services are at your disposal,’ are constantly ringing in my ears, producing an echo of "I am Thine" in my heart. Unable to restrain my feelings I must frankly confess that "I am Thine — I am Thine."

After all I am one of the human beings and not a sage in any respect. For in my term a sage can be only one who has established himself firmly in the changeless state and who may not require another second to bring a man up to Perfection, as was the case with my great Master whom I now represent in my own humble way. I am very glad to find you gone up, to the point no.2 at 8:45 P.M. on 19th December, 1956.

With best wishes and love to children.

Yours affectionately,
Ram Chandra

No. A 549/SRCM **Trichy**
Dated 26th December, 1956

My dear brother,

I have received information from my son, that my mother had fallen down and had hurt herself in the ribs. She wants me to be there earlier. So I have decided to cut short our tour programme. Consequently I propose to leave Trichy on 29th December, 1956 at 21:50 P.M. reaching Madras at 6 A.M. on the 30th. I shall immediately leave for Renigunta at 8:40 A.M. reaching there at 13:58 on 30th. I may stop at Renigunta for a few hours before leaving for Tirupati. I propose to reach your place by any train till evening. I shall leave Tirupati on 1st January, 1957 at 9:12 A.M. and shall catch Bombay Express at Renigunta at 10:36 A.M. Please inform the people at Renigunta of my programme as they were very eager to detain me there at least for a few hours. I do not know why I am unable to forego meeting you again under any circumstances.

I could easily curtail my programme at other places but not at yours. May God bless you for all this — for keeping me bound to you as one, your own. With best wishes and love to children.

Yours affectionately,

Ram Chandra

You must have by this time received my previous letter No. 547/... from Madras.

1957

No. B 57/SRCM **Shahjahanpur, U.P.**

Dated 14th January, 1957

My dear Varadachari,

I arrived here on 12th January, 1957. I had stopped at Kanpur and Lucknow for a day only. I got your most affectionate letter on my return. It disclosed the true picture of your devotional heart. I find no words to express my feelings, created by your own self. Not being paradoxical as I had been before I can safely say that I think myself as you. And that is the reaction of your feelings, so it is you who deserve the credit.

The highly commendable terms used for this humble self may possibly be justified only when I find myself successful in making you like that. May the Master's power bring you up to it.

While at Gulburga I happened to notice several times that you were trying to communicate your heart's feelings to me through prayer. You may be doing this consciously or in a subconscious state, that I cannot say. But I understood the sense though the words were not quite clear, and I did reply to you in the like manner. This denotes that you are proceeding towards Intercommunication stage. I think I should now be more plain about myself without any likelihood of being taken as an arrogant fellow. I often talk, when need be, to some distant sages in the like manner.

You say you find me sitting before you in meditation time. Yes. I do come (in astral form) at your call and sometimes of my own accord too.

The conditions which an aspirant usually goes through are changing, and it must be, change being essential to bring in the state of Changelessness.

I like all my associates to have a full experience of all the states so that they may be well fitted for the task of helping others by their own experience. To tell you frankly I have a burning desire to see at least one in every house, capable of coaching others spiritually. That is in fact a moment's work with the Master's power at the back. But I want you to have a full view of the inner life which in the words of Swami Vivekanandaji means 'Man behind man!'

You talk of the merging of the lover with the Beloved. That does come by ultimately. You should never think even for a while, that your progress is slow. I know best how to regulate and where to make the speed slow or fast. The *brahmand mandal* is a very vast region. The rishis of old have often taken years to go through all the numerous phases in order to acquire sufficient power for further approaches. I have devoted about one and a half years in cleaning your entire system, not minding whether you feel satisfied with it or not. The result thereof is now before you. I am at present busy with your inner making in addition to the usual job of preparing you for approach to upper regions. Rest assured that I shall detain you at points only so long as it be absolutely essential for your own good. I am taking your emotional and intellectual centres also alongside, which I explain to you by the diagram, enclosed herewith, to give you a knowledge of them.

Point A is the centre of Desires and B of Thoughts. I discovered them when I was at Madras and immediately tested them on Shri I. Sahai. But at present I do not think it advisable to touch them in your case. I am taking your points X_1, X_2, Y_1, Y_2, Z_1, Z_2 devoting a week on each. I have omitted X_3, Y_3, Z_3 because they are related to Kundalini and other powers. They may be taken up when it is proper. You should inform me of your condition regularly, leaving the rest to my judgement and discretion.

I have also taken up the case of sister. Please direct her to practise meditation at any time when she is free from the household work, in the usual manner as you do, thinking of the Divine Light in the heart.

Will you please write to me the full particulars of my children regarding name, age, class in which reading etc. Also please warn Narayana on my behalf not to be negligent with his studies as he had been during these few days.

I have left the book *In Search of the Miraculous* with Shri Raghavendra Rao for his study. He may be able to pick up things better as he is a student of science and mathematics.

When I left Tirupati I had discovered that a new state (i.e., seeing everything coloured in Divinity personified) was developing in you. Is my observation correct?

It is extremely cold here nowadays on account of frequent hailstorms all over and heavy snowfall in the Himalayan regions. I think it might be almost unbearable to the people of the South who may better choose warmer months for their trip to this place.

I remember Mr. Balasubramaniam often. I have started my work for him. Please tell him to practise regularly and report his condition. Frequent association with you will also be helpful to him. During the Annual Function Days i.e., 4th and 5th February both of you must sit for meditation (morning and evening from 6:30 to 7:30) and on the 6th in the morning only. This must be observed strictly by all associates to view the Divine current act in motion during these days.

Shri I. Sahai is leaving for Lakhimpur today. He conveys his *pranam* to you and father.

My mother is now better.

With best wishes and love to children. Convey my humble *pranam* to Rev. Appaji.

Yours,
Ram Chandra

No. B 65/SRCM **Shahjahanpur, U.P.**
Dated 20/21 January, 1957

My dear Varadachari,

Your affectionate letter dated 15th January, 1957 to hand. My previous letter no. B-57 dated 14th January, 1957 in response to your last letter must have reached you by now.

I am glad to hear that all my children are deeply interested in me and I pray for their long life, prosperity and spiritual well-being. I wish you all glittering prospects in spiritual life, by the grace of the Master, with Divine Wisdom dawning upon them ultimately, imperceptible though it may be at present. I cannot open my mind to show how much devotion you all have created in me. I again raise my hands in prayer for you all. Now you are entirely mine. Believe me that you shall taste the nectar of the real life. I am cocksure that you can never miss it. I can confidently say that you are on a higher level, there is no doubt about it. But since you are entirely mine I do not mind whether you are calm at times or disturbed at others. These are all the various states which an abhyasi must pass through. Change being essential to bring in the state of changelessness as stated in my previous letter. You must not care if bliss prevails or not, as bliss itself becomes a bondage in the end. However I shall give you doses of Bliss at times to relieve you of the disgust.

Your doubts as regards your approach are but natural as you have not fully undergone the experiences of the various states. In this respect I may present the examples of Shri Ishwar Sahai and Kumari Kasturi, the two personalities of whom the Mission may well be proud of. Shri Ishwar Sahai was brought up to *brahmand mandal* within six months of his approach to me. What induced me to it was that I required hands for the Mission's work. Further on his selfless services compelled me to give him stages after stages in quick succession with the result that he has now entered the 12th circle (as described in the *Reality at Dawn*). He is now in a position to pull on the Mission's work with his efficacious training. He remains almost thoughtless, and enjoys the state where even Bliss has departed. He has not the slightest tinge of *maya* in his Transmissions. But in spite of this he has no experiential knowledge of all the various states in detail. In the case of Kumari Kasturi I did the same up to the *brahmand mandal.* But then I realised that experiential knowledge too must be acquired by the abhyasis for their own satisfaction. So I took her step by step. She has therefore a fair knowledge of all the states, major or minor, which she has passed through. She has so far gone through points counting from A to Z and again from A_1 to M_1. Her experiences together with my explanatory comments over them forms a unique record of the spiritual march.

You wish to remain steady in the state of Bliss and I too pray for it, rather I am taking you towards the point where Bliss even, fades away. I assure you that there is no likelihood of a 'Fall' when so much of the Master's power is at our back. Your reading about the centres is correct. I am taking several things all together for the sake of your speedy progress, as intimated in my previous letter. I am happy to note that you are going deep into the *brahmand mandal* with good speed. All the powers of Nature (pleasant or unpleasant) are stored up here. I want you to contact them all. Please have patience and let me have a chance to play my part well. I want, rather Nature wants you to be useful for the practical purposes. For that you must have practical experience and that is the true internal knowledge. Practical experience is necessary for a good trainer, so I wish you to have it full fledged, not minding the time, which I may assure you, shall not be longer than necessary. As for a hint of your present state I may say that one who has crossed the *pind desh* can in no case return to this world after death.

I feel an uncontrollable inward inducement to be with you again and again and this is due to strong attraction from your side. This evening at 8:15 P.M. (20th January, 1957) I felt you were telling me something. Please verify if it is true or it is only my fancy.

All that Shri Raghavendra Rao wrote to you is due to his own devotion and that of the associates there, that they felt so much pleasure in the company of this Handful of bones.

As for the children they are required only to hear the vibrations of the heart, resounding with 'Om' or 'Rama' for 15 minutes only and not to go in deep meditation. Their duty at present is to look to character-building and their studies to which they must devote themselves entirely.

With best wishes and love to children. Please convey my humble *pranama* to revered Appaji.

Yours,
Ram Chandra

No. B 68/SRCM **Shahjahanpur, U.P.**
Dated 21st January, 1957

My dear Varadachari,

After closing the last letter, I received yours of 17th January, 1957, full of promising hopes of brighter prospects. The point of Brahamarindra is not yet open, but you were led to believe it so, because while going deep into the *brahmand mandal* you had come across glimpses of it. Every cell contains the essence of all the foregoing states.

I am taking up the purification of your centre X1, hence there may have been slight sex trouble but it shall soon come round. I shall not be able to continue this work from 4th to 8th Feb. but due to my making by the Master's grace when and wherever help is needed, my thought is automatically there·though I may be as busy as possible.

I am glad that you felt our Master's power rushing in though slowly. It is so, but it is very deep acting like a homeopathic dose of high potency. This is very essential for the inner making and you will realise its effect when time matures for it.

By the way I may quote from the letter of Kumari Kasturi the wonderful description of her state on the point M1 as intimated to me by her recent letter. She says, 'I feel that *puja*, meditation, love and devotion were all like dirt which has been washed away.' What a high state it is no doubt.

Narayana should give up his lethargic habits and should be more smart and active like a young boy as he is.

Yours,
Ram Chandra

P.S. As for a piece of advice to my dear Arvinda I may say that he should have courage to work with a will of confidence. He should be regular with his studies and finish his day's work without fail. He should devote Sundays for the revision of the week's work. That is all what is required for easy and sure success in the examination. The same will be useful for all other children.

Ram Chandra

No. B 88/SRCM **Shahjahanpur, U.P.**
Dated 7th February, 1957

My dear Varadachari,

Received your affectionate letter of 23rd, 28th and 30th January. The function is now over. My Tamilian friend, Shri S.K. Rajagopalan and two associates from Assam were among the participants. The Master's grace prevailed bountifully all over during the period.

On the 22nd night I had practically no sleep except for about an hour. I remained busy all night with the work lying in arrears on account of S.I. tour. At midnight I watched you to be sleeping, with the same idea of "I" (as related to me) present in your heart. I was very glad and began transmitting to you strongly. Your experiences the next morning may probably be due to that effect.

The bluish grey colour witnessed by you is the colour of *brahmand.* As such it is but natural to experience it as we pass through.

The eleven circles of Egoism (and not ten as you stated) have no connection with five points of *pancha agni.* It is very difficult to locate them physically in the human body as they are extremely fine and subtle. They are really the different states of Ego or *ahankar* in the purified form. The circles end in an almost extinction of Egoism.

As for your uplift it is needless to say that it is continuous from day to day in a supernormal way but it is very difficult to explain the daily changes which are so minute that they can hardly be distinguished from each other.

You had been, as you say, accustomed to communicate to God. But mind this capacity (to communicate with Souls) develops automatically when a certain spiritual state is arrived at. Attempts to acquire it before that by artificial means or force of practice is often dangerous and is likely to lead to false conceptions.

As regards the spirit message you sent to me I think it needs no comments from my side. However since the matter has been moved by your uncle you may with due respect offer him your advice on the points if it is at all necessary. But I shall for good reasons advise you not to get yourself entangled in it or even take an active part in the affairs.

I thank you for your devotion to the Mission. I am sending herewith the books. Please give *Efficacy of Raja Yoga* to Mr. A. Balasubramaniam and the Urdu book to Mr. A.K. Moorti of Renigunta.

With best wishes and love to children. Convey my due respect to your father.

Yours,
Ram Chandra

P.S. The spirit message is returned herewith, as desired.

No. B 96/SRCM **Shahjahanpur, U.P.**
Dated 9th February, 1957

My dear Varadachari,

I received your letter dated 6th February, 1957, just now. I am deeply perplexed to know about your serious illness. I am praying for your speedy recovery and I hope my prayer will be granted. On 1st and 2nd February I felt myself disturbed to know the welfare of yourself and children. I wanted to ask you the reason of the same but I could not do so. My dear, your illness, no doubt, how painful it is to me, will bring excellent result in your spiritual life. You will gain strength very soon. You need not do any meditation during illness. Really speaking you are all the time in meditation inwardly. So please start the meditation when you recover. Please tell Mr. Balasubramaniam to write to me about your health because I do not want to keep on you this strain as well or any of my boys may inform me about it.

With best wishes to you and love to children.

Yours,
Ram Chandra

No. B 141/SRCM **Shahjahanpur, U.P.**
Dated 2nd March, 1957

My dear Varadachari,

Received your affectionate letters dated 11th February, 1957 and 23rd February, 1957. I did not reply these letters earlier with a view to avoid mental strain upon you during the previous illness. I am overjoyed to know that you are now free from sufferings. May you live long to irrigate the minds of the people morally, intellectually and spiritually! The time is not now far off for it. I speak highly of you that you could stand patiently such a painful disease. You are perfectly right that the disease was a boon to you and an anxiety to me. You have really been purified to a great extent, swimming at the higher pitch of *pind pradesh.*

You have begun to become the part and parcel of the condition of the *pind pradesh* which we call *laya avastha* in that region. Think it deeply and you will find that there is a change in your inner life. You must be feeling a kind of spiritual fragrance.

You have surpassed me in love to my Master. I think I must write with tears that I could not love my Master as he deserved. I do not want to keep in myself the spiritual treasure bestowed to me by my Master for you all. Please relieve me of the pressure of this responsibility as soon as possible.

When I read your lovely letters I often think, 'Am I a fit man to be loved?'

Papita (papaya) is very useful for stomach, liver and removes the constipation. This is a fruit from which the English medicine papain is obtained. The juice of the different vegetables boiled without water is beneficial to health.

The second issue of the "Sahaj Marg Patrika" has been received after publication. The manager of the press did not send the proof to Shri Kashi Ramji at Tinsukia (Assam), so the mistakes are there like that of the first issue. His charges too are very high. He charges Rs. 375/-. You will get your copy direct from Tinsukia.

With best wishes to you and love to children. Please convey my respect to Appaji.

Yours,

Ram Chandra

No. B 153/SRCM **Shahjahanpur, U.P.**
Dated 7th March, 1957

My dear Varadachari,

Your most affectionate letter dated 28th February, 1957 to hand. I will reply this letter a week after clearing everything which you want to know. You must not feel yourself distressed at all. God is great. I believe you must have received my letter No. B 141/SRCM dated 2nd March, 1957.

With best wishes to you and with love to children. Please convey my respect to Appaji.

Yours,
Ram Chandra

No. B 166/SRCM **Shahjahanpur, U.P.**
Dated 17th March, 1957

My dear Brother,

Received your most affectionate letters of the 28th February, 8th March and 11th March. I am replying all of them. Events at Allahabad seem to have distressed you much. I came to know of it from Shri Ishwar Sahai too. He had informed you of all incident. I too on my part do not want to keep any secret from you, who is developing to be a part and parcel of my own self. I shall always be free to you henceforth.

Now I come to the point. My heart has already melted to an extent that when vibrations of thoughts enter in it, they form their own shape. Bewailings of the mother and the patient's children moved my heart to pity to an extent that Iunderwent the process, which I did not even know a minute before. Once I had requested my Master to reveal the process to me, but he refused saying that he did not trust me in this respect. But when time came, the process was clear to me within a moment's concentration and in an instant the action was done, so suddenly of course, that even my Master found no time to check me from doing so. I had even acted in an unnatural way in this case. I wiped off the evil influence of the stars at the time and directed with full force, the good effect of the favourable stars. This was being verified at each step by one of my associates who is an astronomer. Soon after I observed heavy frowns on the Master's face and he scolded me much saying that the part of life I had transferred did not belong to me entirely, but to the world which had full claim over it. You will be surprised to know that the thing came to the knowledge of Saint Kasturi, the very instant it was done at Allahabad and she told about it to her mother and others. When I returned to Lakhimpur she verified it from me.

When the doctors saw that the tuberculosis glands had burst spreading the poison throughout the body they entirely gave up hopes and stopped further treatment. When I watched her system I too found the poison there. I pulled it out, though the process is generally disallowed, as the poison, being very powerful, acts upon the doer. So I got it. Afterwards I liquidated about 60% of it as I felt that my brain was not working as soundly as before. But when I resumed its normal working I left the rest at its place as that much time could better be utilised for the good of others. This is but my nature which may be attributed to lethargy. One of my associates has prescribed Natrum Mur 6X for me which I sometimes take. The blackness is still there although considerably reduced. The acute pain, soon after, has also eaten away much of the poison.

When the disease is taken out it is not brought on one's own self but is thrown aside. Whereas in poison cases it does affect the doer to some extent. For this very reason the process is generally disallowed in pthsis, snake-bite and syphillis or like cases. It may be a wonder to note that in case of a disciple, so closely attached to the Master as to feel almost one with him, his samskaras pass on to the Master for bhoga, though of course a greater part of it is fried up by itself. You may thereby naturally conclude that loving the Master means torture to him but so is not the case. Suppose there is no such disciple of that capacity, the Master, being himself free from all samskaras past and present, shall then begin to contract samskaras from unknown source to keep up his physical existence. Such a question was once asked by Shri Ganesan of Trichy. It will appear in the next issue of the magazine along with my answer to it. It is thus the Nature's Boon to the Master who cannot otherwise attain the state of Liberation in life. But these are the things reserved only for personalities of my Master's calibre. One thing more in this connection. The abhyasi too after a time begins to stop the formation of samskaras. I pray and hope that you may come up to it soon and I shall inform you when you are there. I think you are right in saying that my life is more useful to the Mission and the world in general. There are men in India, (occident may mourn for such ones) who have not the least regard for their life if they find some good coming out by sacrificing it. Take the case of Gandhiji. He was once fasting for 21 days and his condition had at a time fallen down so much as to compel the doctor to declare, 'Nothing but the immediate ending of fast or some miracle can save his life.' At that critical moment a saint of India did transfer his whole life to him. He also left a note stating that Gandhiji's life is more precious than his and he was immediately dead. It was published in the papers the cutting of which was preserved by one of my brother disciples.

So has it happened again now in my case. At 7:55 pm on (date unavailable) I was intercommuned by a sage of Ceylon who stated that he has been ordered from above that he should transfer to me from his life, the portion which I have lost. My Master directed me to be attentive to him. I did so and in an instant the action was over and the gap was filled in. This sage was the disciple of one who was in communion with me sometime ago and was in my personal attendance (in astral form) at the time of my first tour to South India. He also used to draw impulse from me and was under my training. He attended me for all the time I remained on tour. He kept me informed of all things necessary and helped me at every step. He had also requested me to blow up Colombo as it was the place of grossest debauchery due to the influence of the foreigners. I consulted the Master and he disallowed it. He also promised to offer me his full support if I started my Master's Mission in S.I. He is now in the Brighter World. The present sage is his disciple. He has made this great sacrifice in compliance with his Master's order. On 7th March some more sages made the same offer which I declined to accept as I do not mean to stay for more than the allotted period. Saint Kasturi knew of it the very moment and she reported to me all about it for verification. This is due to her devotion that now nothing can remain as secret from her. Shri Ishwar Sahai also verified it by his own insight. Thus your worry over the incident should now be over. I am highly indebted to the sage for this sacrifice and I am thinking how it is to be repaid.

Now your letter of the 8th March, 1957. Believe me my dear Varadachari that you deserve more than you understand. My heart is like a piece of iron which is easily attracted by a magnet. Your devotional attitude has made your heart a magnet to attract mine, for which you deserve my congratulations. It is now a pretty hard task for me to restrain myself from giving you further approaches earlier than necessary for the sake of proper training and internal knowledge of experiences. Experiences however subtle they might be, add to the store of internal knowledge. There are different kinds of bliss which an abhyasi can well understand by comparing them with one another. What you have finally to gain is neither bliss nor otherwise — a changeless state. I remember to have asked my Master whether this is the very bliss reigning in me, for which your gracious self has laboured so long. I feel but Nothing and Nothing. He replied to me that if your present state is for a moment pulled off from you, would you like it or not. I submitted respectfully that I would prefer death to parting from it even for a moment. What charm is there, no words can describe. Regarding your idea that my every word and action displays Negation I may say that I feel nothing of the kind in me. Similar may be the case with you. You too may not be feeling the state which I do in you. Surely enough if any one having a keen eye studies you he will definitely arrive at the conclusion that my Varadachari is born newly again. Think my heart to be your playground. Mr. Subramaniam has written me that you have unbounden love for me (i.e. for one who is totally gone in true sense). Now you can yourself imagine where your devotion rests. I think where everything ends. What that place can be? Nothing but that where we are to rest — the main goal of life. In other words you are where you want to reach finally. What else now you want to acquire? Nothing but experiences of the path and the unfoldment of self for the guidance of others.

Now your letter of 11th March, 1957. I am elated with joy to read the contents. How fortunate I am to see such a good condition displaying in you. I think that thousands of kingdoms can be sacrificed even for a tiny grain of it. You write, 'I was feeling indrawn throughout yesterday and getting a state of inactivity or quietness of mind.' This state of quietness remains inwardly all along your day's work. It means you have embraced the soul in all its corners and you are now proceeding with it. This is a kind of *laya avastha*. This is the fragrance of the soul which I meant in my last letter. It is not felt by the sense organs as it is not a material thing. A man having an open internal vision will be soothed if he peeps into your internal condition. This very moment as I am attentive to you I am feeling the same thing and find myself soothed, by the mere touch.

Mr. Subramaniam has written to me that there are a few persons who are interested in our system and wants to organise a group of satsanghis including all such persons. I have replied to him that they can start the practice and I may be informed of it so that I may adjust myself accordingly. Your group if so formed will be a nice one. I shall be waiting for an opportunity for the same.

I have sent you a parcel of books. It contained one Urdu book for Mr. A. Krishnamurti of Renigunta. Have you received the second issue of the magazine from Assam? I have sent one to Mr. Subramaniam. Children are all well except my second son, Dinesh Chandra (appearing at the coming H.S. examination next week) who has been spitting blood for about two months due to the after effects of typhoid. He has been X-rayed and the report stands as below:

"Both sides of the chest move well in respiration. Both costophrenic and cardiophrenic angles clear. Hilar shadow grossly exaggerated. Peribronchial markings prominent in both upper zones. There are no signs of any active disease of lung or pleura."

I am deeply concerned with my children there and pray for their success at every stage of life. Amen.

I believe sister might by now be relieved of the sciatic pain. Massaging in my opinion will be useful. In my case too I feel considerably relieved from respiratory troubles by the effect of the massaging of the whole body.

My respects to dear Appaji and loving good wishes to children.

With best wishes,

Yours,
Ram Chandra

Tirupati
25th March 1957

My dear Revered and loving Gurudev,

Please accept my pranams and love. I have been able to meditate for some time all these days and yesterday morning I did extend the time for half an hour, though in the evening it was much less. So also this morning. I have not yet got back the strength or is it due to something else? I do not know.

I am deeply moved by the letter from Shri Ishwar Sahai that you have been speaking highly of my love and devotion. I do not feel that I have merited this praise yet, for yet there are waves of depression on and off which makes me feel utterly helpless and a sense of nothingness. I am impatient in a sense for the full experience and I do not know that I have already been taken over many of the hurdles. Further whilst one has crossed over the *pind pradesh* how can he be yet swimming or becoming part and parcel of the *laya avastha* of the *pind pradesh*? This was one of my problems. But I have taken it that it is no longer my concern whether I go past the *pind pradesh* or swim in the *brahmanda mandal* or attain the state that has to be achieved and all that remains is to know each and every step in between so that I could be of use to all and perform my humble service to Thee who art the Incarnate Guru, the Personality sent by the Divine for our salvation and evolution. I am thine and that is that. As Thou hast said when the conditions are ready all will be shewn and made known.

Shri Ishwar Sahai also wrote to me that I should attend to Thee more and more. I am trying my best thanks to Thy grace. Certain past bondages, both spiritual and physical and otherwise, come again and again for solution and discussion. I get into certain states of being which reflect the disturbance. I hope that I could get over the same by Thy grace. It is as I have felt truly, Thy love that drags me to Thee and I have felt that though there are all types of interfering thoughts and dreams, Thy will will prevail ultimately so that I may be able to reconcile and recognize all the facets of Reality or how the many could be reconciled by the One Knowledge of Changeless Reality; I do not wish to limit the Nature of Reality to any one particular experience or creed or dogma of speculation or seer even.

I only sincerely pray that all my doubts will be soon resolved and I will be Thine without reserve and know Thee to be the summit awareness, the fulfillment of all that is to be known and loved.

Thou hast written to me that Thou canst not wait longer for giving me further steps on the Path. I am deeply looking forward for thy blessing and open my self to thee without any reserve.

Please accept again my self as thy Body and Be Thou my Self.

All are well.

Yours

KCV

No. B 197/SRCM **Shahjahanpur, U.P.**
Dated 30th March, 1957

My dear Varadachari,

Received your affectionate letters dated 19, 20 and 21st March, 1957. I could not go to Lakhimpur on 18th instant because Dinesh was down with fever and the examination was at hand. Changes are being undoubtedly made subtly and I hope and pray that in near future you will feel yourself my very being. You have strongly linked up with me so you feel peace all the time. I am now clearing the point regarding your *laya avastha* of the *pind pradesh. Pind* is regarded as body so I use this word in term of yoga denoting the forgetfulness of the body. It remains continued for a longer time, of course with so many changes. *Laya avastha* in *brahmand mandal* means to be absorbed in the condition what one has there. You cross region after region getting force for this very thing. The spirituality works in bringing *laya avastha* of the body first and the soul afterwards. When the body idea is gone the idea of soul creeps in, when that too is gone then *laya avastha* is admirably high. What you feel today must be gone tomorrow for something higher. Am I now clear on this point? I have finished the work of the centres x, y and soon and you are relating the condition as their outcome. The centres which follow after them will be taken up when you proceed high above the level required for the taking up of the subtler ones. My dear Varadachari I promise that I will leave no stone unturned what is possible for me for your approach. May God help me.

Of course we are all indebted to the sage for his great sacrifice. My Master has ordered me to help him in the spiritual pursuit. Just after this order he had intercommuned that he had been given under my teaching by his Master so I am doing it. With all the respect to the sage I cannot help saying that the idea of cleaning the system prevails only in your *sanstha*. It is of course a very tedious job but it has grown into mania to me.

I am attracted to your sentence as you say, 'I am experiencing profound calm and indrawn condition.' Nothing in the world can give me more pleasure than to see my associates progressing spiritually. When I viewed the other sentence of the letter that you feel yourself to be my body I was reminded to write a sentence more in connection with *laya avastha* of *pind pradesh*. I have mentioned somewhere in *Efficacy of Raja Yoga* that an abhyasi after some practice begins to feel his body to be of his master. This is the symptom of *laya avastha* which exhausts the feeling of the body to be his own. I must congratulate you for it.

May I ask you if you feel your *indriyas* regulated as the result of touching the centres x, y and so on. Personally I feel a thin layer over them for which I am pondering if it should be torn off at present. I have not yet come to the definite conclusion but it will be done decidedly if not this time.

When you mentioned Kasturi in your letter I began to feel that there is certainty of producing another Kasturi at Tirupati. The starting point of her love was almost the same as you do. From her very childhood she was of religious mind, devoting herself in her own ways to the realisation. Once I went through a few pages of her autobiography. I found in it written that in her tender age whenever any crawling creature ended its life by crushing under her foot she used to take out blood from her body with the sharp knife as the atonement for the loss of the life of the creature. She has a very good knowledge of scriptures, a very good Hindi writer and a poetess. She has passed the High School examination and is a very good speaker. In spite of all this there is one thing touching to me in respect of her health that she has suffered from intestinal T.B., esonophelia and bad digestion. She is about 25 years old and her weight is nearly 30 seers or so. She often gets relapses of her former diseases and I apply myself to relieve her by prayer and she does the same for me. That is why her father in consonance with her will did not marry her. She is so conjoined with me that there remains nothing to her as a secret about myself, but she has yet to go a long way off to reach near about the centre. I am thinking of connecting your link to the spot where you have to jump ultimately as I have done in a few cases. In this state your progress cannot be retarded even if I am gone from this world. This is one of the reasons why curvature cannot form in my *sanstha* according to Ouspensky's thought, and Shri Ram Chandra Mission can never come into decay. There are other reasons too which cannot give rise to curvature. I will explain them to you by means of diagrams relating their dynamics during my next visit to Tirupati. I will call saint Kasturi to this place when you visit this poor cottage. She has expressed her willingness to go along with me to South India during this happy tour; but I refused permission as she could have not borne the strain of the journey.

While I was dictating the above letter your letter dated 25th March reached me. I think the point which you wanted to know is covered in the above reply of the letter. Remember — you cannot come down, there is absolutely no fear of a fall. Regarding Shri Ishwar Sahai's writing that you should attend to me more and more, I would say in this respect that may God give me strength to attend to you more and more. I shall be happy only when I see my Varadachari in all forms and colours. I have reserved this week for your inner evolution understanding at the same time that more such weeks will have to be reserved for it. I am glad that my sister is improving in health. Her spiritual condition is that her heart is full of light, and regarding yourself your whole body is flooded with it. A few days back I was sitting before my Master receiving His grace. I diverted it a little to you to make you also the co-sharer.

I found, a minute after, the glow of light in your entire body. I was elated with joy to see this scene.

My son Dinesh Chandra is running the course of injections and bleeding is stopped. I will give your medicine (Calc. Phos.) which I have got with me, after the course of injection is over.

My elder daughter Maya, who is married, is appearing in Intermediate Examination. She is suffering from whooping cough. Her younger sister Chhaya will appear in B.A.(Pt.1). The examination will be held from 5th April.

I hope my children of Tirupati must be doing their papers satisfactorily.

With best wishes to you and love to children. Convey my *pranam* to Appaji,

Yours,
Ram Chandra

No. B 229/SRCM **Shahjahanpur, U.P.**
Dated 10th April, 1957

My dear Varadachari,

Your affectionate letters dated 29th March, 1957 and 4th April, 1957 to hand. Your experiences of the inflow of spiritual energy are highly encouraging.

"The joy in being Nothing in me" is of course a thing of great merit and must be grasped in true sense by a real seeker. But my view goes further on over the ideas of 'joyless joy in being nothing as mine or mine as nothing'. Now what does my Varadachari say to it? Does the living dead (in your sense as being 'in the Master or dead to ourself') convey anything else? The question whether I have captivated you or you have captivated me remains pending still. How is it to be solved? I leave it to your arbitration. But mind! Please do not be partial in your judgement.

In reply to your next letter I may say that a man takes up residence in a house only when it is thoroughly cleaned and furnished. So I have devoted the week to the similar type of service to my Master who has been showering blessings incessantly. This is all for the duty of a servant. The rest depends upon the

Master's sweet will. The result though not clearly perceptible to you at present may come to your knowledge after some time.

Keshava Chandra Sen's view quoted in your letter as to 'wait to hear the voice of God,' implies indirectly to meditation or prayer which of course is essential.

As for clairvoyance and clairaudience do not bother yourself with it. Let it come automatically. It really develops when one is reduced to 'Nothing as me' as referred to in the preceding para of this letter.

I shall pray for peace to mother on her *shradha* day, i.e., 15th, 16th.

With best wishes and love to children. Please convey my *pranam* to Appaji.

Yours,

Ram Chandra

P.S. I am very glad to inform you that Shri Raghavendra Rao of Gulburga is coming over here in the next month when his summer vacation begins.

Ram Chandra

No. B 247/SRCM **Shahjahanpur, U.P.**

Dated 20/23 April, 1957

My dear Varadachari,

Received your affectionate letters dated 13th and 18th April 1957. Since I went to Tirupati, I find that I have begun to live with you. There is certainly the inflow of spiritual energy nearly all the time because you remain mostly in pious thoughts of eternity. I have every hope from you that you will turn to be a spiritual giant and the people will be benefitted by you. All you desire about the merging of senses will ultimately come to pass and the joyless joy for which you are endeavouring will be the outcome of your spiritual activities. The condition of being a living dead has been started. The vacuity which you have felt is due to the fact that senses are now being affected to come in the state of suspension. It will not be a long time before you will feel the effect.

I have written to you probably in the last letter that all your body is flooded with light and that you have experienced yourself. You have felt me in yourself and the feeling is correct.

You have mentioned in your letter dated 18th April 57 that you feel yourself sinful and so the feeling of depression arises. I remember I had written the same to my Master. He replied that this sort of feeling shows the complete gentlemanliness required in a man. So we should not submit to depression. This is the spiritual condition for which I must be happy.

I am happy to feel that the *yatra* of *pind pradesh* is over about a week ago. Now comes the turn to pull you to the *para brahmanda mandal* where the nature of bliss will be changed. I have not pulled you to that region so far because I have to correct several other things and also to make you powerful to reach the *para brahmanda mandal* yourself. But you have no concern with these things. I am doing what is best for you. Will you please inform me that you feel yourself restless to go above your present state? Do you feel yourself vexed sometimes when your thought fails to take the higher jump. If so, do you feel any limitations in giving your thought a free access to the next higher region?

Mr. Balasubramaniam seems to be a man of very devotional mind; as such I pray to my Master to give me sufficient strength to render services to him.

My dear Varadachari, *moksha* is not a difficult job but we should see what are the factors in nature that may be utilised for the good of a man.

I feel that your mother has not taken birth as yet. So I feel that liberation is possible for that pious lady if earnestly prayed. This is our duty too.

With best wishes to you and love to children. Please convey my *pranams* to Appaji.

Yours,

Ram Chandra

P.S. I found your letters kept in the book presented by you and I am sending them back. I did not read these letters.

As a precaution I must inform you that you must not utter any harmful word (what we call *shrap* in Sanskrit) to others because if you are deeply absorbed in the Being at that time it may come to pass.

Ram Chandra

Tirupati

25th April 1957

My dear revered and beloved Gurudev,

Pranams and greetings. I believe you are in receipt of my letter of last week. Since last week I have nothing to report except to say that I had tried to comprehend the meaning of what you wrote regarding 'dying in me'. It had been an obsession with me to experience this for a long time. To live in God is life, to live outside him is death. The experience of the utter nothingness of 'I' is perhaps the other death which is significant. I should like to have the latter for I die in God and God alone IS. That obviously was what I believe was meant by the laya-state. My ego merged in Thee, my mind merged in Thy Mind, my senses merged in Thy Senses and the organs of action (*karma indriyas*) merged in Thy *karma indriyas*. I do not know whether this *nyasa* or dedication or offering will not lead to that ecstasy of *laya* which will also be peace.

In any case I found myself constantly thinking of this mergence in Thee.

However I have another thing to report. Why is it that I am worried about my future employment etc., for it is imminent and I have too many commitments which without further employment or extension of service I cannot see any way to discharge, not to speak of living. Again and again during the past two days I was forced up from my sleep about midnight to appeal to Thee and seek shelter about this future. You have written a few months ago that I need not worry and that things seem to be clear in the future and the problem of life is solved. I am only sorry that I have to be forced to think of it again and again, and not give up myself entirely to God and the Master for things to turn up without distress. I also feel that it is indeed not quite good form to be writing about my economic and other situations to the Master and yet I could not help writing about them to You who knowest all. It grieves me much but I do not know to whom else I could turn except you. Please forgive me. Things are not all right with me however in that direction.

I also observed that though I am in continuous meditation the duration of my meditation period in the evenings and mornings hardly exceeds 15 minutes for I find the experience of breaking off. Can I have an explanation from the Master. This also gives me some anxiety. My health is almost restored and I am not having any worry about the matter.

I am sure that my peace will not be disturbed and the abhyas will go on triumphantly to its glorious conclusion.

All children and my father are all right in health.

Please accept my loving pranams.

Yours,
KCV

No. B 264/SRCM **Shahjahanpur, U.P.**
Dated 9th May, 1957

My dear Varadachari,

Received your affectionate letters dated 25th April, 1957, 26th April, 1957 and 5th May, 1957.

It is not your thought that awakened you from the sleep for pondering over the future problems. I often considered it and prayed for the better prospects in your life. Even now this problem often comes to my mind, and I pray to God for His grace. In our parts Allahabad and Lucknow Universities have fixed 62 years as the maximum age for service; while Agra University has fixed the age limit at 60. I do not know as to what is the age of superannuation fixed by your university. You are about 52 years of age, and I think after the maximum period, some university will most probably engage you if the extension is not allowed in your university. You have revealed all these facts to me because you regard me as one of the members of your own family. It denotes your affection.

I do not mind if the duration of meditation in the morning and evening is 15 minutes, for you remain engrossed in the Being for the most part of the day and night. You have defined the ultimate *laya avastha* correctly. But *laya avasthas* come at each step; and when you emerge out of it a kind of life according to the step taken, begins to prevail, till the turn of the other higher one (*laya avastha*) comes. I give you a true indication of *laya avastha*, which ultimately comes after a toilsome journey. Where 'I' is totally gone, and when you speak that word it refers to none... i.e., neither to the soul nor to the body and nor to God. There is something after it as well, which is not at all possible to be expressed in words. However, it can only be said that this is the stage where you make *laya* of *laya avastha* itself. Now you are benumbed and senseless, and at the same time the knower of almost everything. My dear, if I say anything further, people may call me a dunce. So my prayer is, 'May the day dawn when the living souls may come to know of it.'

How anxious I am to give you approach as much as is possible for me; and am always encouraged in your case because my Master's grace is there. During my next visit to Tirupati, I will pray to Him to connect you with the main source, with the result that you will remain connected permanently. It is a very happy sign that you are yearning to go beyond the present stage; and you will have it without doubt. Really speaking the whole of the continent belongs to you, but it is ruled by the foreigners.

You have written to me in the letter dated May 5 that you are experiencing transmission power during the past few days. Your feeling is correct, but I have not been unmindful with certain important things of the system. I will do what I am doing at least for a few days more. Afterwards you will have glad tidings of reaching *brahmand mandal.* But look here, Varadachari, this is not the goal. You have to travel a far off distance. The true seeker of knowledge must not rest at any place, but should always be on the march.

Since my children are enjoying summer vacation after a good deal of labour in studies they must get something soothing and exhilarating. I shall give some time to them because they are the future hopes of the nation.

Convey my respects to Appaji. With best wishes to you and love to children,

Yours,
Ram Chandra

No. B 268/SRCM **Shahjahanpur, U.P.**
Dated 17th May, 1957

My dear Varadachari,

Received your affectionate letters dated 9th, 11th and 13th May, 1957. You are nearly all the time in meditation. So if the duration has not increased it matters little. But if you increase the meditation then you will have the knowledge and experience of your spiritual elevation. You are really very sensitive and you are right in judging that the centres on the right back are being purified. I have touched them a little and have purified them greatly.

Here is a happy news for you that on 14th May, 1957 at 3:15 p.m. you reached the border of *para brahmanda mandal*. I heartily congratulate you for the same. Specially because you reached out of your own effort for which I was eagerly waiting.

I am very glad to hear from you that the Tamil translation of the book is complete. I agree with you to give the diagram No.5 from *Efficacy of Raja Yoga* in *Reality at Dawn*; but the number of the diagram which is 5 is engraved in the block we have got. So I think you will have to insert a few words more in the translation as "... the diagram is taken from the *Efficacy of Raja Yoga*." If you find any necessity to add a sentence or two about it you may do so. Regarding the Telugu rendering of the book I think it more proper to watch the response of the people towards it before we start the other translation. I am really moved by the services of Shri A. Balasubrahmaniam to the Mission and the credit goes to you also for introducing the book to him. I shall refer his case to my Master earlier and I hope His grace may shape his final destiny. But I do not know why I am so strict on you — can you give me any reason for it? I think it may be due to the fact that the Reward is waiting for you, not you for the reward.

I find the grace of the Master in abundance towards our Mission that He has moulded His teachings in a way as to quicken the approach.

Throbbing at *Brahmarindhra* and at many other places, I find here among my associates also. I recall my period of abhyas and my fellow disciples, who did not experience such sensations so early.

I am going to participate in the marriage ceremony of Shri Ishwar Sahai's son along with my Gulbarga associates who are also invited in this marriage on 18th, direct at Lucknow. This is yet to be considered whether we should return to Shahjahanpur or go to Lakhimpur from Lucknow for a day or two. One of our associates near Lakhimpur Kheri wants to arrange a picnic in the Terai forest for our associates. It is yet to be decided by us.

With best wishes to you and love to children. Please convey my respect and *pranams* to Appaji,

Yours,

Ram Chandra

P.S. Will you please throw some light on the question I am pondering over these days? In the case of intentions, *manas* (individual mind) follows the intention. Wherefrom does this intention arise? Is it the work of the individual mind to arouse the intention with its deeper aspect and then to follow it by its outer aspect? Or the soul grasps what we see and hear and then it causes waves in the mind-lake (*chitta*) to be followed by the mind?

No. B 287/SRCM **Shahjahanpur, U.P.**

Dated 27th May, 1957

My dear Varadachari,

Received your affectionate letter dated 21st May, 1957. Shri Raghavendra Rao along with his two associates has gone back to Gulburga on 25th May. They will break their journey at Agra to see Taj Mahal and some other historical places.

I am very glad to see my boy Ch. Aravinda coming out successful in the examination. I heartily congratulate for the same.

I agree with your solution about the 'intention' and the 'individual mind'. You have written to me a new thing to be considered, that in the stage of ignorance intention comes first and then mind and the soul attains the object. The circles I have given in the *Reality at Dawn* covers the wider range of spirituality. Regarding it I can say you have crossed the first circle. You need not bother yourself with these things. This is my business and duty.

The man who crosses two or three circles is no less than a sage. I will rather call him and respect him as one of the great sages. Will you please study how nature of bliss changes and ultimately it comes to naught.

I am moved to read your sentence, "I have not found any reason in me so far for my worthiness. Even so is the case with thy interest or strictness with me." This shows your submissiveness and devotion towards the Master. Really speaking if my Master is kind to me his eyes are there on me. If he is strict even then his eyes fall upon me. We succeed in turning his attention on ourselves. What else does a servant require?

The service of the Mission is always rewarded because it is the pious work for the general good. That is why Mr. Balasubramanian feels himself improved. I shall write about the reward nearly after a fortnight or so. Let us see what falls in his lot. I have got block of diagrams denoting the circles and also what is given on the title page of the book already. The other diagram will be prepared in Madras when the time comes for its publication. I am glad that you are free from trouble caused by going to Bangalore.

With best wishes to you and love to children. Please convey my *pranams* to Appaji.

Yours,
Ram Chandra

31st May 1957

My dear revered and beloved Gurudev,

Please accept my pranams. Your kind letter dated 27th was thankfully received by me today. I am grateful for the loving words of encouragement.

I was wondering about the matter of correspondence or relationship between the circles and the *pradeshas* — whether there was any relation between the first five circles and the *pind pradesh*, the second 11 circles and the *brahmanda* and so on. Therefore my question about my being at what circle. I am deeply thankful to you for the information. As you have said it is none of my business. All that is relevant is to intimate to you my present condition.

I felt I was almost experiencing living death during the past five days. Indeed today I had to leave for Mysore but cancelled it as I was feeling physically unfit for the journey, the left side hernia seems to be giving some difficulty. Further I was somehow overpowered by a kind of dejection though it is different from the usual kind of worry and so on.

Again another curiosity or rather doubt arose in my mind about the relationship between the Vasu, Dhrua, Dhruadhipa and the Vasu, Rudra and Aditya of the Vedas which equate these with the ancestors the dead father, dead grandfather and dead great-grandfather of the *tarpanas*. I was wondering whether the word Dhrua was a play on Rudra (reversing the word in Sanskrit). This was an interesting thing also. But these pertain to the view that such ancestors are those who have gone beyond the *pind pradesh* and not to all, though it is being used otherwise these days.

I shall be glad to have your replies to these.

The state of bliss has passed away leaving a kind of vacuity or naught. But the old samskaras yet invade. Anxiety is less present, but a kind of numbness of the mind is present except when some work has to be done. I merely sit on and on without any activity for hours except for some old and sometimes unwelcome reflections. But thanks to my thinking of Thee soon they pass. Resentment and anger also slowly pass away leading to the sense of resignation on my part waiting for the Master's will to do as He pleases.

I have told Shri Balasubramaniam about your kind thoughts and expectations. He told me that he had a fine meditation this morning and he was throbbing in all his body also till about 10 o'clock.

I am trying to keep up my spirits high in the knowledge that my Master is with me all the time and nothing untoward can happen to me. I am aspiring and looking forward to the day when I might do my humble best for my Master and God.

Have I merged in Thee and God in all my parts then I would feel free from all the experience of unhappiness, humiliation and all? When I cease to be then perhaps all will be well.

With humblest pranams to my Self,

Yours,
KCV

No. B 304/SRCM **Shahjahanpur, U.P.**
Dated 8th June, 1957

My dear Varadachari,

Received your affectionate letter dated 31st May, 1957. The experience of the feeling of the 'living dead' supplemented by a sense of vacuity reflects signs of vanishing of Ego and this is on account of the process you have undertaken. The dream state mentioned in the first letter also relates to the same condition.

In response to your query about the merging of self, all that I can say is that when I look to myself I find myself to be Varadachari. That may be sufficient to give you an idea of the thing. Complete merging means no difference between the two, and that is an end of all activities. There is no training of any kind after it. It may in a sense be regarded as full-fledged 'Perfection'. You are no doubt proceeding towards it and with a wonderfully rapid pace too, but it is still a long course and may yet take a good time.

May you be pleased to know that at 10-30 A.M. on 4/6/57 you advanced a pretty good distance into *para brahmanda mandal* with one sudden leap. My congratulations to you for this.

The Godly functionaries termed as Vasu, Dhruva etc. are meant for nature's work. These stages are possible only when one goes beyond *pind desh*. In that case the point in the Hylem Shadow is awakened through the medium of a saint of calibre or in certain cases automatically by nature herself. In *pind desh* there is of course one petty post, the Sanskrit name of which is given by the Master somewhere but which I do not remember at present. No special point is fixed for it. The state is awakened by energising the five points of *pind desh*, and strengthening the condition at their back.

The throbbing at certain points in the body shows that action has started on those points. It is thus a fortunate sign.

Shri Ishwar Sahai is with me and has induced me to accompany him to Lakhimpur for a brief stay in the Tarai forests with a view to recoup health. For some time past I had been suffering from stomach troubles of diarrhoea and dysentery. Though relieved of these troubles now I feel some weakness still. I therefore hope to be out for about a fortnight. Please communicate with me by Shri Ishwar Sahai's address.

Just now I received a long letter from Shri Seshadri stating his eagerness to take up our practices and guidance. I am replying to him accordingly.

With best wishes to you and love to children. Please convey my respect and *pranams* to Appaji.

Yours,

Ram Chandra

27th June 1957

My Dear Revered Gurudev,

Please accept my loving pranams, I trust you are now restored to health after your stay in the forests near Lakhimpur.

Shri Raghavendra Rao wrote to me a long letter about his problems and I replied to him to the best of my knowledge in these matters. I believe he would be communicating his reactions to your good self.

I believe Shri Ishwar Sahai and his family and children are all well at Lakhimpur.

During the past one week, from about the 24th I have been experiencing great restlessness.

I do not know any reason for the same except perhaps my anxiety about my future at this place of which I have hardly any definite information yet. I have obviously no plans too about the future. I have placed myself at the feet of the Divine Master and only pray for guidance and help in all things. But I also felt that it was not merely due to this anxiety. Something much deeper seems to be taking place. The throbbing at the crown of the head (*brahmarandra*) the back and pressure on the chest region, now on the right and now on the left, seems to suggest that Nature's processes are going on deep in the being. I feel myself several times as having no work and no energy.

I pray that I may be enlightened and I may be able to see with what vision that the Master deigns to grant. I am feeling restless all the time.

The colleges will be reopening soon and the children are all getting ready to go to their respective studies after the vacation. The flu of course did make some advances on all but I am glad to write that almost all have since recovered.

My father's health is fairly all right.

Please accept my pranams and love.

Yours,
KCV

No. B 329/SRCM **Shahjahanpur, U.P.**
Dated 30th June, 1957
1st July, 1957

My dear Varadachari,

Received your affectionate letters dated 7th June, 1957 and 14th June, 1957. I am sorry I could not reply them earlier. I sincerely apologise for it. If Ch. Arvinda is desirous for further studies he should not be checked. I am deeply interested in learning. As such I always want that our children may take the higher education which opens the mind.

I am very thankful to you to receive your speech delivered in connection with Shri Aurobindo Jayanti. It is really displaying your learning. I am writing a little for your understanding about the description of real Reality given in the *Reality at Dawn*. I experienced it after 22 years of continuous abhyas when the charm of life was lost and I was nowhere in myself. "The true nature of Zero or Centre which one must crave for if he is really earnest about achieving the Ultimate, is neither unreal nor elusive. It however, appears so only when we apply the wrong medium of senses to enclose it within the fold of human language for the sake of expression. That is the main difficulty in the path and the philosophy is to a great deal responsible for it. To realise 'Him as He be' must therefore be the real pursuit of life. I have said something about that ultimate state in a recently written Hindi book under the name *Anant Ki Or (Towards Infinity)* which could not be yet sent to the press for want of funds."

On your march to freedom you will cross innumerable kinds of blisses and conditions. When you acquire the changeless state then the problem of life is thoroughly solved and that is the perfect realisation, the air of which you may be feeling sometimes though momentary. I cannot rest unless I am able to bring you to that state of realisation. If the thoughts torment you during meditation then it is a sure sign that the poisonous matter is coming out to the surface to be removed. Since we have to gain liberation in this very life we are obliged to take up the earlier course. It generally happens that one does not remember the thoughts flowing during meditation. The system is being cleaned in this way so that the field may be free from roughness.

Now I am replying your letter dated June 14, 1957. I have improved my health by going to the suburb of the Tarai forest. I thank you very much for your kind invitation. I will surely come to you if God affords me the opportunity of reaching Gulbarga. These days the question of extension for your further term of service is drawing my attention mostly. I am praying for it. I am doing my duty but the success depends upon God. The U.P. Government has recently fixed the age of retirement as 58 instead of 55 for all the departments here. My prayer for you is that you may lead a happy life both worldly and spiritually. The colour you feel at the present stage is really dark blue. As you proceed on bluish colour gradually diminishes and dark follows which also grows faint in your further march. I assure you once more that the whole of your body is illumined which you witnessed sometimes.

Regarding the idea of merging I can only say that you are welcoming me and I am coming to you. We are the followers of Shri Vaishnavism but personally I have only one thought of my Master. Now I have begun to love Shri Ramanujacharya appreciating him in all respects and I often automatically think of him during day and night. It shows that you are giving to me your own belongings and that is a step towards merging. I have seen you twice in this week in dreams. Last time I saw you giving me food.

Shri Ishwar Sahai, along with his four children, was suffering from influenza raging in epidemic form in many places. Now they are getting better. Similar is the case with Saint Kasturi, her sisters, mother and niece.

With best wishes to you and love to children. Please convey my respects to Appaji.

Yours,

Ram Chandra

Tirupati
30th June 1957

My dear Revered and beloved Gurudev,

Please accept my pranams. I was shown your kind letter to Shri Balasubramaniam yesterday. I am glad you have returned to Shahjahanpur having recouped your health. I shall be happy to receive your letter in reply to mine after you have finished with earlier and urgent matters.

This is just to let me know whether on Saturday evening at about 4:30 P.M. you had entered my being as I felt myself so. It continued for about a couple of minutes or may be more when I had just begun meeting a student after sending away Shri Balasubramaniam.

Of course I had experienced this some time before.

The other things continue.

Chi. Srivatsa failed to get through his examination in F.L. As I wrote to you the other children are well and will begin to attend the college from tomorrow.

Please accept my loving pranams to Thyself and praying for guidance and increase of love and all.

Yours,
KCV

No. B 350/SRCM **Shahjahanpur, U.P.**
Dated 13th July, 1957

My Varadachari,

Received your affectionate letter of 27th June, 1957. I had gone to Lakhimpur for three days on account of some important work. Shri Ishwar Sahai and all his family members are now quite well. They have all now recovered from the effects of flu.

I am glad to hear of the intense restlessness which you feel these days. It is a very happy sign which I wish everybody to be blessed with. The other symptoms appearing as throbbing and pressure all indicate that the effect of the processes undertaken, is growing stronger and deeper. I remained in that state of restlessness for a pretty long period. But now it is all over and there is no trace of it at all, unless it is revived by the persistent restlessness of my associates. The nature of this restlessness now is different too. Now I feel restless for giving higher approaches to those who feel restlessness in themselves, their restlessness being for the realisation of the Goal, conscious or unconscious it may be. But I keep myself under check to a great extent waiting for orders from above.

The feeling of 'no work and no energy' denotes some progress towards inactiveness of mind. In fact to march from our present state of activity to our primitive state of Inactiveness is the gist of all our spiritual pursuit. But this must not be misinterpreted as idleness or dullness of mind.

With best wishes, love to children and my humble *pranams* to Appaji,

Yours,
Ram Chandra

No. B 351/SRCM **Shahjahanpur, U.P.**
Dated 13th July, 1957

My dear Varadachari,

Received your affectionate letter dated 30th June, 1957. I am sorry to learn that Ch. Srivatsa got plucked this year. One of my sons Dinesh Chandra appeared in High School Examination, elder daughter in Intermediate and the younger in B.A.(Part I). All of them got plucked. The younger daughter got IInd division marks in all subjects but failed in General English by 10 marks. She will appear in the supplementary examination in that subject on 2nd August, 1957.

You have asked me to let you know whether I entered your being on Saturday at 4:30 p.m. I cannot say the exact date of occurrence. But I did the process of carrying unto you my subtle body (*suksham sharir*). Once my Master had told me this process to work out on the taught who develops unflinching faith and devotion to the Master. In such cases *sukshama sharir* is made to enter in the body of the taught which effects greatly in spiritual advancement. I have no words to express in appreciation to your *anubhava*. This very thing will help you greatly in the divine pursuit even if I am gone from this world. I am serving you as best as I can and hope my labour will bring fruit someday.

Shri Raghavendra Raoji sent a copy of your excellent letter dated 23rd June, 1957, in response to his own. The heart is the nucleus of the body; plants and flowers have their own nucleus on which their lives depend as the Botany tells us. It is like a seed which grows full-fledged when properly moulded to the congenial atmosphere of spirituality. If the abhyasi observes minutely he will see that the idea of heart is gone and he is meditating internally on some higher plane. Sometimes he is so much internally connected that he feels the pure divine touch. I think I have hinted down about it in my previous letter. If the heart remains in view all along your march that means you are not worshipping God but idol. We should not try to forget the heart but let this condition prevail automatically. It is only the start for your unfoldment. These things cannot be scaled down by the stride of human wisdom.

I shall write to Shri Raghavendra Rao to write one by one the questions which occur to him in connection with abhyas. He has often asked me a number of questions and I have replied them all to his satisfaction. I am sorry to know through his letter that he could not clear his doubts because he fell in spiritual delirium when he was here.

I think, Doctor, I have become contagious.

I am sending the copies of 'Sahaj Marg Patrika' for you and others from this very place as that was managed to publish here. It would have taken a long time if it would have been sent from Assam.

There is a section in U.N.O. for World Peace. They want to have separate army well equipped to crush the power which attacks any country and uses the modern weapons. They have sent to me a form for membership and to help them in this cause. I have sent them a letter by air expressing my views to this point. I am sending you a copy of the letter so poorly drawn up for your perusal.

After drafting the above letter I received your affectionate card dated 9th July 1957. I shall write to Shri Raghavendra Raoji to request his friends that they should not waste your valuable time by interrogations. They are free to question me and Shri Raghavendra Raoji. When you are satisfied with the Tamil translation of the book you may call for the estimate of printing.

With best wishes to you and love to children. Please convey my respect to Appaji.

Yours,
Ram Chandra

(Letter to U.N.O.)

No. B 349/SRCM

Shahjahanpur, U.P.
Dated 8th July, 1957

Dear Sir,

I am glad to receive your bulletin and I pour forth my warm thanks for the awakening for peace created among our brethren of the World. The idea of peace common in all minds, though shattered by the self of the individual mind, is working on individualistic basis to gain one's own end on account of the narrow mindedness of people. To dissipate the idea of individual self and to work harmoniously for the common good is the demand of the time. The conferences and meetings held for the purpose, may only be like a spark to offer a temporary glow to the scattered fragment of peace. Their cries in the wilderness will not carry far on the path of success because of the material agony of faith working at the bottom.

What we, therefore, require at present is only to improve the morals and to discipline the mind. We must learn how to create within the heart a feeling of universal love which is the surest remedy of all evils and can help to free us from the horrors of war. I perfectly agree with our friend late Mr. Bernard Malan when he expresses his faith to unite in the common search for happiness. Happiness, of course, is necessary to end all griefs. But it is like the Black Wall of the scientists which does not allow them to proceed further towards universal love. To come up to the level of real happiness we must necessarily rise above ourselves which is essential for the creation of atmosphere of universal love. That is the primary factor in the solution of the problem. India has ever since been in search of it. She did not encroach upon other countries for war and bloodshed not for reason of her cowardice but because she realised her pious duty towards humanity. They were happy in their own homes in spite of the torturous incursions of other nations. These tortures were to them nothing but flowers sent by the Divine Master to coach them to proper steps necessary for the uplift of mankind individually and collectively. The seed of it is so deeply laid that still its branches bear blossoms filling the air with the sweet fragrance of peace and happiness. It is so firmly rooted that even the worst tempest cannot uproot it. Such are the things necessary for the uplift of mankind, which every one, occidental or oriental must treat as a part of his duty. Unless the foundation of peace is made to rest on spiritual basis no better prospects can be expected. It is but definite and certain that sooner or later we will have to adopt spiritual principles if we want to maintain our existence. If the incursions and attacks can be averted by the material force, bloodshed cannot be avoided because even then we have to apply force causing thereby bloodshed on either side. Arrogance cannot be stopped by material force. It is only the spiritual force which can remove the causes of war from the minds of people.

How to introduce these things among the masses who are yet unfamiliar with the accuracy of the mark is the next problem and is equally intricate. If my opinion were to be invited I would lay down the simplest possible method as given below.

Let us all brothers and sisters sit daily at a fixed hour individually at our respective places and meditate for about an hour thinking that all people of the World are growing peace- loving and pious.

This process, suggested not with exclusively spiritual motives, is highly efficacious in bringing about the desired result and weaving the destiny of the miserable millions.

With prayer for the success of your noble mission.

Yours sincerely,
Ram Chandra
President,
Shri Ram Chandra Mission
Shahjahanpur, U.P., India.

No. B 374/SRCM **Shahjahanpur, U.P.**
Dated 23rd July, 1957

My dear Varadachari,

On receipt of your affectionate letter dt. 17th July I deeply studied your inner system and came to the definite conclusion that the samskaras have cropped up. When I see with the eye of actual training, I leap with joy and when I see your torturous condition, I want to shed tears. My dearest Varadachari, it is my fault and I admit it in broad daylight, that I have given you very deep acting doses due to which the samskaras which were lying dormant for future *bhogam*, have become manifest to finish their course, in the earliest possible time. Samskaras, when they crop up, associate themselves, with the ideas which are nearest to them and it is due to this that the abhyasi feels that past and present in a little aggravated form. Since we have to attain liberation in this very life, it is necessary to end the foreign matter. If one life is spent in tortures to save the hundreds of such births, then I think this sacrifice is not much. I do not want to suppress these things, but to minimise the intensity. I will call it a Nature's boon, though everyone will get angry to hear such words. I will try my level best to fry up such things if I am assured that it will not be against the Nature.

I have begun my work from the night of 22nd July 1957 and will continue it till 28th i.e. I have given this week exclusively to you. I will not attend to any other work besides, unless it is extra-ordinarily important. You will please write to me on 29th July 57 the condition which you then feel.

I want to add in the Tamil translation of the book, the Publisher's Note, which I have sent to Shri Ishwar Sahai for his perusal. Please take the estimate of the printing charges etc. of the book and intimate to me so that I may make necessary arrangement of its finance.

These days I am badly suffering from acidity, due to taking food twice a day for the last about one week. I am again coming to having normally one meal daily and I hope that this will relieve me of the trouble. You have not written anything since long about the sister i.e., your wife. Kindly convey my best respects to Appaji.

With best wishes to you and love to children,

Yours,
Ram Chandra

Tirupati
29th July 1957

My dear Revered and Beloved Gurudev,

Please accept my sincerest and loving pranams. I received your kind letter dated 23rd instant on the 26th. I am grateful to Thee for the removal of the samskaras of all lifetimes within the period of this single lifetime. It is Nature's boon as you say. I have come to the conclusion that my sins should have been so great that God hath not been able to remove them as it has to be 'enjoyed' (*bhogam*). You have asked me to report to you about my condition on the 29th after a week of training from the 22nd so to speak at Thy divine hands. I am sure that I should have been immensely purified.

I shall record what I had written in my diary. On the 22nd: nothing significant — mind has been roving about all and sundry. 23rd: same as previous day. 24th: Throbbing all over. Meditation in the morning has increased to 45 minutes; feeling of presence; evening meditation disturbed and restless. 25th: morning (5:05 to 5:50 A.M.) bathing in light: a type of *ajapa* experience. Throbbing at the heart region. Head region, *Bhrumadhya*, back right, throbbing. Again at 7:00 to 7:30 A.M. same. Evening short meditation. 26th: 6-45 to 7-30 A.M. feeling of *ajapa*. Feel very much controlled and peaceful, looking on at things as inevitable and 'must be gone through'. The state of living dead not yet fully established. 27th: (5:05 to 5:45, 7:45 to 8:10, and evening 7:00 to 7:30) attempt to settle down at the Heart centre. But it is seen that the mind goes up to the overhead. 28th: (5:15 to 5:50 A.M., 7:15 to 8:10 and this has been usual. Throbbing sensation all over immediately after getting up from meditation is the usual phenomenon all these days. Evening meditation disturbed owing to mind movements on all things. 29th: (5:15 to 6:00 A.M. and 7:15 to 7:30 A.M.) Whole being is as it were experiencing tension. I was able to feel I believe that *sarvam khalvidam Brahma*. Illumination of the bluish moonlight not very bright. I am unable to express the type of feeling I have or experience. I am hoping that soon I shall be able to recognize all these.

I believe that the original arrangement up to May 1958 for my services stands as I have not heard from authorities regarding my retirement age. It is owing to Thy blessings.

Thou hast asked about my wife's condition. I believe she is having peace in spite of all the pressing situation. This again is consciously or unconsciously due to her receiving Thy Blessings. My father was disturbed about his eyesight very badly and wished to go to Madras for further consultation. He has however postponed the trip.

I have sent the medicines to Capt. Srivastava and by Thy grace I believe He would be better soon. I am deeply thankful for making use of me in this work.

I intended to go to Madras regarding the estimates for the publication of the Tamil translation. But I have not been able to do so.

I am daily praying to My Gurudev to lead me to that state which will help me to verify the ancients, be able to speak with knowledge on transcendent things. I am not so much oppressed by the suffering — though it is intense and even driving me to thoughts of suicide many times even in recent months — as the colossal ignorance that reigns everywhere defeating truth. Truth is never sweet and I believe not Being even. Strangely Negation attracts all.

I crave for Realisation and freedom from these. But it is all God's and Guru's grace.

With loving pranams and deeming myself to be Thy Body

I remain, Yours
KCV

No. B 406/SRCM **Shahjahanpur, U.P.**
Dated 9th August, 1957

My dear Varadachari,

Received your affectionate letter dated 22nd and 29th July, 1957. You have felt the glow and throbbing sensations all over. This is a very good condition and for some reason or other I stop to throw light on the experiences till they are matured. This is of course a wonderful experience to feel that you are seeing the things from the back part of the head. I had also felt this sort of experience during my abhyas period. I believe that the real eye which is an instrument of God is being attended to. God is really called Omniscient the refuse of which you have already experienced. Regarding the condition of living dead it is but a start.

I am very glad to see in your letter that you are increasing the duration of the meditation. You have tremendous contact with me even if you do not increase the time you will improve, but if you do so you will gain experience and knowledge. When you sit in meditation the things coming within your purview are polarized as you meditate with the idea of tranquillity and realisation. You will be surprised to know that my associates Dr. P. Sen of Calcutta Medical College meditates for six to eight hours daily. Recently he meditated for 10 hours together with the idea of sacrificing his life and to become one with Brahm. He felt sensations at *sahasra dal kamal* and wanted to give up his life through that centre. The result was that he suffered from paralysis of the left hand. He will recover soon. I have written to him not to commit such blunder in future. Although he writes, "My ideal was not achieved and I am still living."

I had written to you in my previous letter probably that if the heart remains in view all the time then it becomes the idol worship so the abhyasi must travel on. The heart is only a via media. Although we must not try to be away from the heart but let it take its natural course. You felt the tension on 28th July '57. Your feeling regarding it is correct because I transmitted to the very core of your being. Regarding the illumination of the bluish moonlight I would say that it would gradually fade away to have its real colour. Your feeling about *Servam Khalvidam Brahma* is correct. It is also a condition felt by an abhyasi in almost all the higher stages. But it grows subtle as he proceeds on.

I shall be very thankful to God if you get the extension for the further term of service. Capt. Srivastava must have written to you about his condition as he says that the first medicine subsides the pain and the other aggravates. In the Ayurvedic system of medicine (Saunph) Anise is recommended to keep up the eyesight. It is a medicine for stomach and acidity too. It is also used for spices in our part and the bitter gourd is roasted with anise in it. It is not in any way harmful. The powdered anise about half an ounce with as much sugar if taken twice a day will be helpful in preserving the eyesight. I have heard the Telugu speaking person to call it Saunph.

Please do not feel oppressed to see the ignorance reigning all over. I had the same feeling for some time during my abhyas period and I had written to my Master like that. These things will go away in course of time and please try to absorb in you and not to absorb yourself, this time, in the uncivilized and unbalanced state of humanity so to say. It speaks of your noble heart no doubt but please try to remain unmindful of all these things.

Now I am writing a few words concerning you, for the last few days I often felt the mood of weeping in your remembrance although it did not actually happen. It is the reaction of love which you have for this poor being. Do not think about the sins that they have not been condoned by God. When you are mine your sins are my own and they should be shared out by me also. The sins to some extent are fried up also by the fire of love and devotion and the rest come out for *bhogam*.

Your sentence that you have learnt the art of enjoying physical pain reminded me of my Master. In his last days he was suffering from liver abscess, and the pain was acute in nature and unbearable. During that time he used to sing *bhajan* (the song sung in the praise of our God) instead of wasting time in crying. He was one of the best singers. He knew the art of singing with the help of chakras. This seems to be his own discovery. I also consulted a few famous singers about it but they were silent saying that only the higher saints can sing in this way. He used to sing sometimes with Brahmandi Sur and the result was that all of us were in the state of trance.

If superfluous thoughts come when you transmit others, you should not worry about. Mostly they are not yours. But they appear like that on account of the push from behind. Sometimes the thoughts of the abhyasis strike when you are transmitting them.

The environment brings about these things because the yogi begins to be super-sensuous and sensitive and cleaned. Even a little darkness appears to him like a heap. I give you an example as to what the environment affects. A few years ago I was at Mathura and meditated at the place where Lord Krishna was born. There the mosque stands; the thoughts of theft began to resound while sitting in meditation on the platform of the mosque. I opened my eyes for a little while and then again went into the meditation. To my utter despair the same thoughts crept again. I studied the situation and came to know that this is the den of thieves which after enquiry found to be correct.

I give you another example of the same type. I was at Hardwar some time back and put up in a *choultry*. I meditated in the room allotted to me and found that a woman appeared before me with her throat lanced. When this scene remained for sometime I opened my eyes and stopped meditation for a few minutes. When I meditated again the same appearance and the scene was coming to my view. I then studied the case and found that the same woman was assassinated there and buried on the spot where I was sitting in meditation. I could not guess as how much time elapsed before she was killed. I cleaned the spot affected and transmitted the dead lady for the peace of her soul. After doing this I found that everything was calm and quiet and dead lady was coming no more to my view. There are so many other examples connected with me and my Master.

I am exceedingly happy to note that you want to spend your time in spiritual work so dear to me. I am very thankful to you that you are ready to write the foreword of the book. Shri Ishwar Sahai will send you the book when the threatened danger of strike of postal staff is over. Registrations, money orders and parcels have been stopped by the Government for the time being. Only this morning I have heard that it has been postponed. Shri Raghavendra Rao has agreed to go along with me to Tirupati from Gulburga during my next visit as he says in his recent letter.

With best wishes to you and love to children. And my sincere *pranams* to Appaji. I remember Engineer Sahib, who met me at your place, very often.

Yours,
Ram Chandra
President

P.S. My son Prakash Chandra lawyer has a daughter born on 1st August, 1957 just at 1 o'clock at night.

Ram Chandra

No. B 422/SRCM **Shahjahanpur, U.P.**
Dated 17th August, 1957

My dear Varadachari,

Received your affectionate letter dated 6th August, 1957. I have already replied your letters dated 22nd and 29th July, 1957 under this office No. B 406/SRCM dated 9th August, 1957. I believe it must have reached you by now. I am overjoyed at the prospects that you are going by leaps and bounds in the spiritual field. I feel that you have nearly finished the journey of the *para brahmanda mandal.* I am praying that you may get power to proceed further yourself as you have done previously. May I know whether these throbbing sensations prove burdensome to you or they give happiness. If you feel them troublesome, I will minimise them a little. These throbs are almost felt by all my associates. St. Kasturi has gone so far to say that she feels as if the whole body is being eaten away by the white ants. The powers which have grown blunt are being sharpened. The pressure is due to the fact that I had infused the transcendental energy vehemently on 22nd or 23rd July and my working lasted all night long because I was rather confounded with your letter which compelled me to do so. I do not want pressure on any of the organs or the parts of the body. Please write to me if the pressure is still there. The glow of light you feel very often is a fact your whole body is luminous. These are all preparations for the Union.

After dictating the reply of the said letters I received your letter of the 13th instant.

I am elated to hear from you that the state of blankness has now begun to dawn upon you though momentarily. This is the condition which we so heartily crave. This is really the divine touch which falls to the share of abhyasi by His Grace. Probably I had written to you in some letter that five points of the heart have their peculiar colours. The same conditions and the same colours come again and again in refined form as we march on although they differ in nature. On reaching *avyakta gati*, they all die out and *maya* is left far behind. The several colours sometimes come within the short interval of meditation. The colour greyish blue shows that you get hint of the refuse of Reality. I used this word for the sake of expression which means the beginning of Reality more or less to its unadulterated state. I hope that you will get into some state which may be a bit of higher sort of consciousness before the letter reaches you.

How beautifully Saint Kasturi expresses the idea of devotion which runs, "I attempted to bind you with the thread of love but when I regained consciousness I found nothing — neither thread nor myself."

So please observe it and then write to me, I will mention it in my next letter, waiting response.

Cholera has broken out at Shahjahanpur in epidemic form. Municipal authorities are taking precautions. All are well here. With best wishes to you and the sister. LOVE to children and respect to Appaji.

Yours,
Ram Chandra

22nd August 1957

My dear revered and beloved Gurudev,

Please accept my pranams. Your kind letter dated August 17th was received by me today. I am deeply moved by Thy divine love for my humble self. Thy grace it is that is taking me to the centre and the Union.

The throbbing continues now off and on. It has not been troublesome though it was unusual to have it and as such looked rather so. Now the calm condition prevails, though the value and existence of the calm is felt when one gets into another state. There was pressure on all the organs but now it persists at the cerebellum.

My diary runs thus: 31st: agitation all over the body from head downwards feeling of a dynamo working within.

3rd August: All light — whole body flooded. All these I have written in my letter dated 6th August.

I returned to Tirupati after my trip to Mysore on the 18th night.

The experience of blankness continues always — the only disturbance is the samskaras or thoughts of every day.

13th August: 2:25 A.M. got up for meditation as if called by Gurudev. Blankness. The usual feature is there. When one gets disturbed from meditation or after meditation there is throbbing all over.

20th Morning I accompanied a relation to Tirumalai. When returning I experienced as it were that Gurudev was with me.

The other condition continues.

I have sent the manuscript to Madras for quotations. I expect to hear about it in a couple of days. I am praying that I should be able to completely cross over the *para brahmanda mandal* and enter the blissful experience of the Highest Being which the Gurudev is granting me through His grace.

I am praying that my real love be manifest and grow in strength and knowledge for the Master and the Highest. I shall try to observe the consciousness and write to you. I am leaving for Mysore again on the 24th and will be back on the 28th night.

I am so sorry that cholera has broken out there. I trust all will be well. By thy grace all of us are well. I am going to Mysore with my wife. My father is fairly keeping well.

With loving pranams,
yours in all things.
KCV

No. B 453/SRCM **Shahjahanpur, U.P.**
Dated 3rd September, 1957

My dear Varadachari,

Received your affectionate letter dated 22nd August, 1957. I am very late in replying the letter due to the strong headache continuing for several days. The pain has now subsided but the heaviness is still there. There is nothing to worry about. Cholera has now subsided at Shahjahanpur and its sister cities. You are perfectly right in guessing about yourself that a dynamo is working within. I had written to you some time back that my *sookshma sharir* has been grafted in you. In other words, I exist in you in subtle form, so to say. I hope it will help you greatly in your transformation. It is the discovery of my revered Master to be weighed in gold. There are so many discoveries of my Lord which help a good deal in making man a real one. When I will come to Tirupati, I will tell you many such things regarding the methods of teaching because I want now to take work from you and that will be the wages of my services which you will like to pay. Now I reveal the mystery about your state flourishing at present. You have read in your book, *Efficacy of Raja Yoga* dealing with the different sorts of super-conscious states. The elementary stage starts from the heart and that has been awakened on the birthday of Lord Krishna. We have observed fast on that day as he is the head of the *sanstha*. It is the system of the ancients to connect the link of the *sansthas* with the last avatar. Moreover, we get light from Him for the work directly. If you ask me the function of this elementary state of super-consciousness, I will quote Justice M.L. Chaturvedi of Allahabad. He had written to me that when he was bestowed with it, he could give better judgements. When he was here with me, on 8th July, he was telling me that one of his friends, who is the judge of Supreme Court was praising him very much for his balance in judgement. What I understand is that it is the gate of the Divine wisdom. One begins to rise above the human consciousness speedily if this state is awakened. Suppose the different sorts of super-conscious states be not taken up by the teacher, they will develop out of themselves in the long run. If the teacher is aware of these things and takes them up, the time is greatly saved.

I am glad that the pressure on the organs is now over. If it persists at cerebellum you will find it minimised now. This part of the head remains at work. So the pressure is sometimes felt by the abhyasis, and especially those who try to remain engrossed in the Real Being. It cannot harm you or anybody in any way. My Master once told me that it is necessary for the abhyasis, if God provides, to have good diet.

When you receive the estimate of the book, please inform me so that I may arrange for its finances.

All are well here.

With best wishes to you and love to children. Please convey my respects to Appaji.

Yours,
Ram Chandra

9th September 1957

My dear beloved revered Gurudev,

Please accept my humble pranams. I received thy kind letter. I am deeply grateful for the awakening of the elementary super-consciousness in my humble self. I have been having quite a blank and mixed with all kinds of perseverating thoughts and experiences, so much so I even felt that I have lost all that previously came to me. I believe that it is all an intimation of a change. Further I had dreams of all sorts but none so vivid as to be reported or even recorded. I believe it is all dross samskaras being thrown up. I believe you received my report after my return from Mysore. From the letter you had written to Shri Balasubramaniam I learnt that you have had severe headaches and that it had prevented you from attending to letters. I am glad to learn now that you have recovered almost completely.

I had the manuscript of *Anant Ki Or* (Towards Infinity) read and translated to me by Shri Somesvara Sarma. It is very grand and beyond most of us. The knots could hold us away from the final destiny but for the Master. Shri Balasubramaniam also was present. I do not know what exactly I have to write as a foreword but I trust in Thy granting me inspiration, for I have not yet become aware of the steps Thou hast led me through clearly. I await Thy arrival here. When Thou dost come here please make it convenient to stay here for a week at least. I believe it will be in December or earlier.

Shri Tyagarajah came here last week on the 5th and spent with me a couple of hours. Things seem to be not quite all right at that end. But what is there to worry about. Master knows all.

I have been deeply moved by Thy grace and Thy love. I do not know what I could do. I only pray for that dynamic experience that will dissolve all doubts and make me plunge in 'Ignorance' into the Ocean of Bliss and then move to the stage of *tam* and so on. The Master alone can take me. I had experienced swimming with the Master within me as my self and I as His body (which I now perceive the Master has stated in the work as the reconciliation of both *dvaita* and *advaita* and their transcendence).

...during my sickness. It was an ecstatic experience. I had experienced the Master descending into me as light, and now the Master has said that He had grafted His *sookshma sharir* into me. I am blessed, but can I crave for the great plunge into the Ocean of Divine Bliss and feel myself transformed in all my parts? Is it supra-mentalisation? and supra-mental descent or ascent? Maybe I am not blessed to be the verifier of that experience. But possibly my intuition would clearly perceive the One that has achieved it and be His co-worker through life, through death, through eternity. I only pray that my Master would carry me through all these without the slightest taint or smear of ego, for I believe so far the Master had carried me through the several *avasthas*, through *laya* and *sarupyata*, which does not focus the ego, but abolishes it or dissolves the forming ego ere it forms itself. That is why I am not even conscious of passing through all the *pradesas, pind, brahmanda* and *para brahmanda*. Am I right?

Here all of us are otherwise well. I indeed observed that I am terribly hungry. I shall try to take care of my diet. Chi. Padmini has gone to Mysore along with the College excursion party yesterday and would return on Thursday. Chi. Srivatsa has his F.L. examination on the 25th and will go to Madras on the 16th or the 19th. I also mean to take father for a couple of days to Madras on the 20th. My wife is all right. Owing to lot of guests she is having strain of home work. My uncle the Postmaster was here and was anxious that Thy grace should help his sons and inquired when Thou wouldst be here. Shri Subramaniam (Engineer) came to me twice and told me that he was praying to the Master.

I do not know what Shri Balasubramaniam would have written about a proposal of his to purchase a place for the forthcoming Shri Ram Chandra Mission Branch. I told him that nothing can be finalised till Thy visit over to this place.

Some have constructive ideas: I have only transformative ideas of the individual. Not until one is free can one try to free others for one may bind all otherwise.

With loving pranams.

Yours ever and thy body.

KCV

No. B 465/SRCM **Shahjahanpur, U.P.**
Dated: 11th September, 1957

My dear Varadachari,

Received your affectionate letter dated 7th September, 1957. When I look to your letter, I naturally rebound to myself to see if the conditions you are feeling are due to myself or to yourself. If we examine this thing at the surface, we are happy to write my pet sentence that the merit goes to you. But if we go deep into the matter, the conscience calls up to the glory of the Master. Anyhow, you deserve congratulations. Your progress is so rapid that I hope to see with my own eyes at least a few personalities proving themselves to be the shining stars of the Mission. I have every hope from you as well that my dreams would be a reality. But when I write this thing to you, my thoughts reflect to Shri Raghavendra Rao also. The sentences above are the downpour of my love issuing forth from the very core of my heart.

Now I come to your letter, giving you a happy news that you have crossed the region of *para brahmanda mandal* on 6th September at 10:35 P.M. I congratulate you for such a speedy improvement and pray that your step may go on and on without a break. There are so many regions after it that I hesitate to write lest you should be confused. Although the power of the Master is behind your back. It has been a custom of the guides generally in the past not to tell the abhyasis beforehand the conditions they were to experience lest they might create them artificially by exercising their developed will-force; but I don't expect this thing from you, hence telling you a little about the region which you have stepped in. This is the region where the greatness of God is established and the wonder begins. What is the wonder? The idea of the greatness of God is in itself so great that we think ourselves a drop of the ocean. Surrender begins in that region. Those who are sensitive feel these things, but the conditions prevail in all. I will ask you sometime later about the immobilisation of desire. It has taken its root now.

We should try to remain unmindful of the ideas and thoughts and not to allow ourselves to the suggestiveness of the surroundings. In other words, we should be unmindful and not to fight with them. If somehow or other they arise, think them as mine because you are mine. In this way the breeding ground of thought is my heart and not yours. For your sentence about imagination of events, I give below the English translation of a couplet by a Persian poet:

"The Creator has every care of His creatures; to care for one's own needs is the cause of all worries."

I am glad that you are restless to go beyond what is at present under your grip. You have risen a little beyond the human consciousness which is developing more and more. The white grey colour speaks of something akin to real one, but the condition of the faint reflection of the colourlessness is being expected. This thing is the dawn of Reality.

You have experienced my presence in the Shiva temple. I hope further on to see me everywhere. Doctor, have you observed that I remain with you like the shadow with the body.

Did Shri Thyagarajan meet you at Tirupathi? I had also been at Mysore in the year 1945, but I am sorry that I could not visit the sacred shrine of Shri Ramanuja because I was not knowing that it exists there. I received a letter from Shri A. Balasubramaniam that he is arranging to transfer a plot of land to the Mission which he will take on lease. This is a very good idea and I agree with your view. I shall write to him also.

With best wishes to you and love to children. Convey my respects to Appaji.

Yours,
Ram Chandra

16th September, 1957

My dear Revered and beloved Gurudev,

Please accept my sincerest pranams. Your kind letter dated 11th September to hand. I have been deeply moved by the sentiments expressed by your good self. All glory to the Master.

It is so good to have been led beyond the *para brahmanda mandal* and to enter into super-conscious regions. I believe you would have by now received my letter dated 9th or 10th instant.

I have been trying to verify the experience (i) of Thyself as always with me, (ii) as having grafted Thy *karana sharir* in me, and (iii) the immobilization of desire. These few days I have been earnestly seeking to explore myself in meditation. I found that the meditation was somehow different and even a feeling of dejection took possession of me.

I have been the day before yesterday almost all the night in the endeavour to catch myself in that state of which Thou hast spoken, but I became tired. But I cannot complain, for there are perhaps knots which have yet to be untied before I could experience all that Thou hast written to me about.

I only pray that the dejection will not be long lasting and all that I feel would be but steps in the ascent. Can you make clear to me when the supramental consciousness or super-mind arises and becomes the knot of a higher type of being? Have you any verification of the Aurobindonian experience of the Super-mind? Of course this is because of the curiosity to verify and fix the planes of the divine evolutionism of which He speaks.

I am glad that Shri Raghavendra Rao is also progressing rapidly and has earned Thy blessing in fullest measure.

I gave the preface to Shri Somesvara Sarma last Wednesday and until now he did not meet me. I learn that his family has returned after confinement with twins last Thursday or Friday. Perhaps he is busy with it. In the meanwhile I am posting today the manuscript of *Anant Ki Or* and my English preface which perhaps could be got translated by Shri Ishwar Sahai. I do not know whether it is adequate for the purpose of introducing the Master's work.

I have not yet received the quotation about printing. But I believe it will be about 600 Rs. (22 Rs. per forme of 16 pages and about 12 formes, plus cost of paper for 1000 copies and binding as per the original). Today I received a letter from the Madras man asking me to meet him.

I expect to take my father to Madras on the 19th or 20th and be back on the 23rd.

All children are well as also my wife.

Please inform Shri Ishwar Sahai about the receipt of the manuscript and my preface. I will also be writing to him. I shall send the translation of Shri Somesvara Sarma to him as soon as I receive it.

With loving pranams.

Yours,
KCV

Shri Somesvara Sarma could not make out the meanings of the following terms: 1) *taldhat*, 2) *bhamuk*, 3) *thas*, 4) *kuredan*. He has also pointed out some transcriptional mistakes in pencil in the manuscript.

No. B 480/SRCM **Shahjahanpur, U.P.**
Dated 21st September, 1957

My dear Varadachari,

Received your affectionate letter dt. 9th September, 1957. The blankness is the seed-bed for the stage of 'Ignorance'. The thoughts you feel are not yours. They come from the things round about us, and from other persons. Thoughts swimming in the atmosphere also affect the abhyasis who have their approaches in *brahmanda mandal*. In such case they will not be anchored to the attention. If they persist then it means that the drifting thoughts have found their relatives sleeping in your mind and has awakened them to activity and the result is that you find yourself taking the personal interest and some irritation, disappointment or anxiety has arisen. Pay no heed to them is the remedy.

When the devotion is developed in the heart of the abhyasi for his Master, the samskaras are thrown up in dreams. I had written to you in one of my letters that samskaras which have become manifest will be minimised. They are now being thrown out in different ways, trying always as far as possible that they may not burst out into some disease. You are undergoing their *bhog* unknowingly and unnoticed.

Re. approach: You have already crossed 8 knots as given in the book, *Anant Ki Or.* You are now on ninth one from 6.9.57 as I had written to you previously in my last letter. I have taken the major knots and discussed them in the book and left out the minor ones. We take generally in training the master cell of the knot which illumines all other minor cells in its sphere. You get power thereby to complete the course of the journey in that sphere.

I assure you that you will enter the region of 'Ignorance' by the grace of God. I am hurrying up in your case but at the same time I want that you may have the experiences of the way. The training of my Master is of course, unlike others, a peculiar one that an abhyasi does not know his strength for some time for fear of being overtaken by egoism. The will of Master is at work continually for digging the grave of egoism to its last run. Regarding your question of supramental, I would submit that it is in flow. I have a mind to let you know the very thing practically by the grace of my Master when I come to you. Last time when I was with you I thought about how to warm yourself with it by *anubhava* but it was too early at that time. I hope my prayers will be granted and I will succeed in what I have said above. I am now entirely open-hearted to you because you have already mortgaged me. I will also give you a hint of *tam* as far as your nervous system allows and it rests upon you to understand it.

Shri Thyagarajan has written to me a letter from Trichy that he was greatly moved by your devotion to the Master and he praises you highly for it. He enjoyed your company well and felt charged with divine force which has now become natural to you.

You have correctly guessed that the things are otherwise at Trichy. I have a mind to take your opinion about it when I get to Tirupati. Since my return from south I am regularly having bloodless operations from Shri Ganesan. The bone of contention was that being his guest I did not observe the etiquette of informing him directly about my safe arrival at Shahjahanpur blaming my position in the letter. I sincerely apologised for it. He had written in reply that S. India is a land of etiquette and I must observe that if I want to spread the cult of the Mission there. After that he had written the same thing to Shri Ishwar Sahai at Lakhimpuri-Kheri that he had not informed his arrival to him but to Shri Krishnamoorti like myself. The reason for writing to Shri Krishnamoorti for both of us was that we got his letters at our own places when we arrived. With no idea of any kind we have replied his letters saying to inform all concerned of our safe arrival. Shri Ishwar Sahai also apologized for the wrong. In reply to his letter he had written to Shri Ishwar Sahai that if he was under the impression that Shri

Krishnamoorti loved him much then his duty of the Mission ends. I took this view seriously and informed Mr. Ganesan that his correspondence was being sent to Shri Raghavendra Rao under whom the training centre of Trichy is working and if he so advises I would close down the Centre. . Shri Raghavendra Rao had written to me not to stop functioning the Centre but to give him a chance to improve. I agreed to his proposal. If I ever wrote to him anything it was for his own good. The bloody knife was always presented to me in the form of words. I now regret that I knowingly committed the blunder.

When I was before Mr. Ganesan I had told him clearly that he was neither fit for initiation nor for spiritual training. He promised to mend himself and Shri Ishwar Sahai recommended his case. Really I have committed the Himalayan blunder that I initiated him in Sahaj Marg to smoothen his way (as I discussed in *Reality at Dawn*). I keep this thing reserved for a chosen few but I don't keep any difference in training between the initiated and non-initiated ones. After initiation I become powerless to break one off. If the circumstances demand of breaking the initiated the permission of the Master is sought and the power obtained for it. The initiated one can leave me at any time. To tell you the truth, I have been bestowed with special powers from my Master for breaking any initiation of any *sanstha* if the opportunity presents itself. But I don't mean to act upon it unless some extraordinary urgency presents itself. I am now in a fix what to do. I will consult you in the matter when I come to you along with Shri Raghavendra Rao.

I shall try best to devote a week with you. The difficulty is that my ailing mother feels my separation very much.

I am deeply concerned with my children and I pray that they may lead a happy and prosperous life. Amen. My sincere love to them.

With best wishes to you and the sister. Convey my respects to Appaji.

Yours,
Ram Chandra

P.S. I am intending to start for South in the 1st week of December.

26th September 1957

My dear Revered and beloved Gurudev,

Please accept my humble pranams and forgive me if I have in any sense committed any folly. Your kind letter dated 21st instant reached me yesterday. I had sent you the manuscript and other material on the 19th which must have reached you by now.

I returned from Madras with my father on the 23rd evening. All went off well. The doctor has not tampered further with the eye as nothing more could be done to make the vision better.

My friend at Madras has decided to bring out the book before the end of next month and I have left him all discretion about the types, paper etc., and said that the get-up should be like the original.

Could you kindly send to his address given below, the blocks of yourself and Samartha Guruji, and the crest of the Mission, and the block regarding the

Efficacy of Raja Yoga which you said were with you. That would facilitate quick work.

Address to which the blocks etc., have to be sent:

Sri S. Rajam
Murry & Co. Auctioners
S Thambu Chetty Street. G.T. Madras

I shall also be happy if you could bring with you some copies of the *Reality at Dawn* and the *Efficacy of Raja Yoga* as I have left mine with my friends at Madras.

I am glad to be told that I am at the 9th knot. Though the distance to be travelled is great yet thanks to the interest which the Master has bestowed on this unworthy creature, he will reach the goal promised. I should of course confess to you that I have during these two weeks and more not anything more to report. I am feeling utterly helpless and tired about all the impressions, incidents and so on. Again and again I have felt that I am no better than a stone and all strength and knowledge that I can get are from the Divine Master alone. Should I say that it is all my karma and fate. It is true that when one's possession, such as ego, goes and nothing else has yet taken its place, when the true Ruler is yet not apprehended and felt consciously or otherwise within, then one suffers a feeling of loss. I believe I am in such a condition of restlessness and helplessness. How can I have awareness of my devotion? I feel I have had no devotion so far and all devotion has been on Thy side alone. It is a veriest truth that I am saying. God knows when my humiliations would end and the light shine brightest in me so that I may lift the burden of sorrow away from so many of our innocent victims here.

Regarding Shri Ganesan, I had been appraised of all the facts which thou hast stated in the letter. I am so unhappy that he should have hurt you of all persons. Yet I do not know why in heaven he should have been chosen to this work before his ego has suffered eclipse, as it seems that it is the cause. Shri Krishna speaks of *anasuyatmaka buddhi* as the most important qualification for yoga. I have a holy horror of all egoism, and I have prayed throughout that that should be extinguished. I can fully remember why I had been unfit for so long because of this *asuya* which corrupts all understanding. No wonder I have been tested, and am indeed even now being tested, till the roots of ego are completely uprooted. May my Master be pleased to bestow on me the boon of egolessness and *anasuya*. I have already been told that in the meditations it is felt that power passes from the others around him to him rather than the other way about and so many are avoiding him. It may be so. In any case it is better to be firm at the beginning itself. As for the etiquettes of South India I believe South India knows how to honour saints than Shri Ganesan knows.

At least it does not know Shri Ganesan's etiquette. That is enough. I only pray that you will be pleased to look at it from your internal supra-mental vision rather than rely on our opinions. I should even feel that that should be the only natural method of selection. Personally I should invite your kind attention to the fact that a centre should naturally function with its spiritual members and possibly the preceptor or whoever is to look after the centre, should not be one who claims any privileges or has any. A natural functioning unit is the desideratum. I do not know how you will organize it. I have been really seriously thinking with my friend Shri Balasubramaniam about the composition and function and working of the same, and would very much like to remain utterly incognito in work. I realise that Thy greatest hope is in getting the best men fitted for the huge task of transformation. Men's minds and hearts have to be changed and a new outlook has to come into being, a supra-mental force must operate in and outside every institution of whatever kind so as to help in the regeneration of all. This I am sure is so very serious a work that it requires perfect spiritual organisms through which the Divine force of thine works and even unconsciously to the world and the organisms till the fullest possibility is attained. I do not know whether I have expressed myself correctly. But I shall abide by Thy will.

I am feeling again and again despondent about external things, though it is very much like a sting and a pang, albeit short-lived.

I am not even concerned with the distinction between initiated and uninitiated. I do not know the difference. I am hopeful that by the grace of God and the Master I shall deserve to be His wholly and enjoy Him wholly too if that is possible.

I am glad that the programme is being finalised.

All of us are doing well.

With loving pranams,

Yours,
KCV

No. B 513/SRCM **Shahjahanpur, U.P.**
Dated 5th October, 1957

My dear Varadachari,

Received your affectionate letters dated September 19, 26, 27 and 29, 1957. I am very grateful to you for the trouble you took in writing the foreword of the Hindi book. It is all inspired and unparalleled. I had already written to Shri Balasubramaniam to insert Justice Chaturvedi's Preface as it is in the book. He was of opinion that the same should be incorporated in the Tamil translation and its Tamil translation is not necessary. So it can go with the book in English as he wishes. I have dispatched the blocks of photos of myself and the Master with emblem of the Mission and diagrams to Shri S. Rajam. I agree with your opinion to include the photo in the book. I have directed Shri Ishwar Sahai, the Superintendent of the Publication Department, to correct the mistakes pointed out by Shri Sameshur Sharma.

I shall reply your question about the super-mind practically, if possible by His grace, when I will be with you. Your view is correct that when one loses his possessions such as ego etc., whatever remains after it is the Master's and is the true form of dedication. In such a state, the feelings of suffering humiliation or helplessness vanish automatically. If you remember Him constantly, it becomes then sufficient for your awareness of devotion. I appreciate the idea that as you say, you feel no devotion to the Master. It shows that you are relieved of a part of egoism.

I appreciate what you have written in reference to Shri Ganesan for the cause of the Mission. I shall take care of your golden advice in this connection. The power both inside and outside is there in the Mission. If anybody takes up this work, he will feel the truth of what I have said.

Your letter of 27th September, 1957. I felt with concern your feeling of distress over certain facts and events of life. Prayer of course, as you agree, is the best solution. It is no doubt painful to swallow the poison but if the poison is freed of its poisonous effect, it shall no longer be unpalatable. To avoid controversies is not cowardice but a virtue. It means you are inwardly more attached to higher pursuits and do not want to waste your time and energy fruitlessly. With regard to your sleepless night, referred to in the letter, I think, so far as I can recollect, it may possibly be the same night on which I too could not sleep till 3:30 remaining all the while in your thought. I do not remember the date. After 3:30 I had an hour's sleep only.

Please let me know the number of copies of *Efficacy of Raja Yoga* and *Reality at Dawn* I should bring with me. I am sending you the Bank Draft for Rs.600/- for the printing expenses.

With best wishes to you and Sister and love to children. Convey my respect to Appaji.

Yours,

Ram Chandra

Tirupati
6th October, 1957

My dear Revered and beloved Gurudev,

Please accept my humble and loving pranams. I cannot express my fullest faith in Thy wisdom. Thou hast given me so much of thyself that I feel very moved. I cannot say more. During the past fortnight I was almost every day waiting for Thy word. But all through meditations and otherwise all other kinds of thoughts ideas and dreams had interfered with me. With all these as thou hast written I had begun to feel that they are thine and the test or working out of karma and samskaras is vigorously on.

In the meanwhile I had to answer to important points regarding my work.

A sadhaka from the Shri Aurobindo Ashram came about 10 days ago with a request that I should collaborate in the completion of the work begun by Shri Aurobindo on the *Veda* — the completion of the translation of the *Rig Veda* on the lines laid down by Shri Aurobindo. I replied that unless I achieved His consciousness I could not possibly do it.

There is a function taking place in the University here. The Shri Aurobindo Study Circle has presented Shri Aurobindo's portrait to the University College Philosophy Association. Presumably taking advantage of the fact that I am held to be affiliated with that great teacher. This is to be on the 9th. I had to do the preliminary and I also wrote to the Mother of the Ashram for a message today.

All these undoubtedly created and continue to create some peculiar mental movements. Why are the Aurobindonians interested in me? Could the Master explain. I only pray to the Master to lead me. I have entirely surrendered myself to Thee.

During the past three days I have been praying that I may be drowned in Thee who art my Ocean of Bliss and Grace and *Narayana*.

7th October, 1957. I waited for Thy kind letter today. As I did not get the same I am concluding my letter.

I request you not to worry about the finance for the publication. I have arranged that it will be paid at our convenience. In the meanwhile my friend wrote to me that he is waiting for the blocks etc. Kindly send them early. I am anxious that the publication should come out about the time you go over here.

I have not heard from you also about the foreword I had written. I trust it is all right but if Thou thinkest that it should be modified I shall do so. I am afraid the same looks to be the work of an ignorant man in yoga.

All of us are well.

I believe you are now completely restored in health and all children at home are keeping fit.

With loving pranams,

Yours as body and instrument,

KCV

No. B 527/SRCM **Shahjahanpur, U.P.**
Dated 19th October, 1957

My dear Varadachari,

Received your affectionate letter dated 16th October, 1957 just now. I shall reply your previous letters after two or three days. I am very grateful to the gentleman who is presenting a plot to the Mission. I agree to your proposal and you may get the gift deed executed. But it will take time before this Mission succeeds in constructing the building over the plot as it depends mostly on natural rains for its crop. I don't think the gentleman will be in hurry for it. With best wishes to you and love to children. Respect to Appaji.

Yours
Ram Chandra

No. B 539/SRCM **Shahjahanpur, U.P.**
Dated 25th October, 1957

My dear Varadachari,

Received your affectionate letters of the 6th, 10th and 16th October. Since you wanted an early reply in connection with the gift deed, I communicated to you telegraphically followed by a post card.

Asthma is troubling me for the last two weeks. It was very intense on the 20th, but today I feel a bit relieved. Weakness, however, persists which hampers proper expression of thoughts.

You find Aurobindonians interested in you. The reason is clear. You are a talented man of vast learning and noble characteristics. They want to utilise your merits, acquired by your self efforts, for their cause, in the interest of the people. The same is the case with me though in a slightly different way. I too mean to utilise your services for the Mission, but with the instrument sharpened by my humble services and prayers for your approach up to the level where learning assumes the trend of forgetfulness. That means the dawn of real knowledge, which by itself makes other hearts charged with divine influence.

You want to absorb in this poor being which is dead and gone. That may be fortunate for me. To tell you the truth I also did the same. With me the only object in view was to realise my revered Master. God was a distant thing for me to conceive of. It was on a Dipawali day that I happened to find the beloved Master himself absorbed in me and it was later verified by him. In this respect Dipawali is a very significant occasion in my life. I did all this because my Master was worthy of it and I know Him and HIM alone.

I may also intimate to you that since you have stepped into the region beyond *para brahmanda mandal*, the kundalini also seems to be affected in a way. I do not mean to touch this latent power except a little cleaning thereof. Ouspensky is very critical as regards this Serpent Power, but I see in you a natural trend towards it though it may yet take sufficient time for its awakening. Do you feel some tension or pain in the region between the navel point and the *swadhistan chakra*, though I do not expect it so soon. I received a very bad letter from Mr. Ganesan in view of which I had to close down the Centre at Trichy. Copies of letters to this effect are enclosed for information.

I am greatly remembering one of my boys there for about a month. He may probably be Ch. Narayan. This may perhaps be of some good to him. My affection for the sister too is developing. Please ask my children to tell me if they want anything from this place. I am going to Delhi on the 15th stopping at several places en route. I shall return by the 30th. I shall leave for South India on the 5th of December. The tour programme is sent herewith.

With best wishes and love to children. Respect to Appaji.

Yours,
Ram Chandra

9th November, 1957

My dear Revered and beloved Gurudev,

Please accept my humble pranams. I believe that you are all keeping well. My previous letter must have reached you and obviously your time is taken up with arranging things before you start for Delhi and the South. I am sure by the time this letter reaches you you would have received a letter from Shri Balasubramaniam.

I think your programme stands and you would be arriving at Tirupati on the 19th December from Gulbarga. I trust also that you would be accompanied by Brother Ishwar Sahaiji and Brother Raghavendra Rao. My warm welcome to all of you at my humble residence.

I have not received from Thyself a detailed letter as stated in thy previous letter about points raised. But I am hopeful that they will be solved when You come over here next month.

In the meanwhile I have not perceived any further progress or change. I feel that though the meditation lasts yet the invading impressions from outside is yet disturbing. I yearn for the plunge into the Ocean of Bliss which thou hast prescribed for cleaning the body so that I might feel myself beyond the pleasure-pain principle and delight in the glory of the Supreme Master and drink deep both within and without that real being which keeps me going.

Indeed I now find that I sleep longer hours than I used to do, though once or twice the dreams about which I wrote come vividly.

I trust this letter would reach you before you leave for Delhi on the 15th.

Please let me know what I can do. I have not yet got the final proofs of the book given for printing. I have reminded the printer at Madras and hope to have the books ready by the end of this month.

I am so sorry that things do not get moving quickly and something or other comes in the way.

All of us including my father and wife and children are keeping fit.

With loving pranams,

Yours,
KCV

No. B 573/SRCM **Shahjahanpur, U.P.**
Dated 11th November, 1957

My dear Varadachari,

Received your affectionate letter dated 27th October, 1957. It does not matter if Swamiji did not agree to the gift. Let us wait for His grace. My asthma is now subsided. I think I am having the natural cure because I was affected by this disease after ten months. I shall travel under all conditions of health. But please pray that my mother's condition may remain satisfactory. She had a very strong attack of asthma which has since subsided. The same thing happened last year, but as the days of my journey were nearing she began to recover. The same thing is happening this time also and she is gradually improving. This is the effect of the prayers of my associates.

I am happy to find that you are feeling neither happiness nor unhappiness. When we travel we meet the different sorts of surroundings and environment. Some are pleasing and some unpleasant. But the journey continues in spite of all these things. The same is the case with our march towards Reality. While travelling we get different impressions in different parts of the regions. They rise for the sake of fall because we have to be free from all these things for merging in Reality. But everything dwindles into nothing in the last reach. We acquire the state of balance but not perfectly because in that case the life will be extinct. Before the world was born everything was in a perfect balanced state. The balance was disturbed and the world came into being. The saints are generally said to have the thoughtless state, but my experience and theory show that they can become almost thoughtless and can never enjoy the perfect state of thoughtlessness, because in that case they will return to the state where life is extinct. They are of course not perturbed with the different musings and if the thoughts come they can remove them instantly, and can remain for any length of time without the presence of thoughts. In other words they can command over the musings and are not their slaves. What happens generally, these thoughts are replaced by divine thoughts and they are not to be checked, but should be cordially welcomed. Their tongues become the tongue of Nature, their hearts become the playground of divine thoughts, their minds become the abode of pure consciousness.

Now I come to your condition. You write, "I am neither happy nor unhappy." When you feel neither happy nor unhappy, think it to be the seed, and it is decidedly so, of that condition which will grow and develop, resulting in the condition depicted above. This is the condition which generally the abhyasis do not like, but I am elated to know it. The condition you have written is only in the seed form. It will have the different squall of winds which will be fanning the seed to grow into a perennial tree. I remember once I said to my Master, "I feel myself permanently in one condition which is neither bliss nor otherwise. No change happens even if every bone of my body be hacked off with an iron weapon. In other words the taste is like that of 'stone without salt'." He very beautifully replied "If I take out this condition from you for a while, will you like it?"

After pondering a while I replied, "I shall prefer death rather than to be away from it."

The pressure you feel in the chest is due to transmission, although I take care to insert the required amount of power only as much as may be needed. In such case you should always inform me, although there is no danger of any kind. Throbbing in several parts means the awakening of different things which are in sleepy condition.

When I say for any condition to be far off, you must not be confused. All the stages are for human beings and specially for a person like you. My idea of perfection is a peculiar one and almost none will agree to it. My own experience has brought me to think it like that. A man should have complete *laya avastha* with Brahma, as far as is possible for the soul, resulting in the Knowledge of the Real and also the knowledge of all the sciences and elements for which people are trying. If one has no awareness of these things on concentration, *laya avastha* is not complete in the Knower.

The dream you saw is good. The Godly *shaktis* are arising to co-operate with you. The dreams also come according to the tendencies of a man and his attitude in life. I had many such dreams during my abhyas period.

I received a letter from Shri A. Balarama Reddy who had seen you at Tirupati asking me to send a copy of *Reality at Dawn* which I am sending.

With best wishes to you and love to children, please convey my respect to Appaji.

Yours,
Ram Chandra

No. B 593/SRCM **Shahjahanpur, U.P.**
Dated 15th November, 1957

My dear Varadachari,

Received your affectionate letter dated 9th November, 1957. I have replied your previous letter under No. B 573/SRCM dated 11th November, 1957. I believe that it must have reached you.

Shri Ishwar Sahai will accompany me from Shahjahanpur. Regarding Shri Raghavendra Rao I will inform you from Gulbarga. My mother's condition is satisfactory and my programme stands by His grace. I shall write to you from Hyderabad when I reach there. The address is given below.

It is, of course, right that you are not perceiving your inner condition nowadays. But when I peep into you, I am overjoyed. My thought seems to have wings when I study the efficacious teaching of my Master coming to you direct. I write to you a few lines for your information and can boldly say that curvature will never form in our *sanstha*. Please go through my letter where I have written the word 'echo'. You and Shri Raghavendra Rao both are undergoing the course of Nature herself which will weave transformation ultimately. Pure consciousness is descending infusing the regions below. It is absorbing in the blood and flesh. The course of Nature is now about to complete and yesterday at about 11 in the night I observed that it will take only a few days more. I kept quiet but only engaged myself in cleaning the points and the system according to my habit. It is really a great thing which I will call a boon of Nature. Now I can entirely rely upon the Shastric injunctions that an abhyasi can only gain the object when God Himself wants it. The symptom is now apparent. The *yatra* of the region you get after crossing the *para brahmanda mandal* has not yet commenced because the Nature was having her own course. So please do not think that you have not improved.

My Master once talked of the echo and I was thinking and thinking but the matter was not clear to me. Now the cases are before me. You have left yourself under my care, so the disturbing elements are mine and you are free from them. If such disturbing things come unto you think that they are mine and I trust that they will immediately bid farewell.

You have done well to remind the Manager of the Press for the final proof. If they are not available yet please issue another reminder. I remember when the book *Reality at Dawn* was in the Press the final proof reached me after about a month when Justice Chaturvedi had strongly written to the Manager who for fear of legal steps sent the proof.

I am starting for Mathura tomorrow morning. Please convey my respects to Appaji. With best wishes to you and love to children,

Yours,
Ram Chandra

Hyderabad address:

C/o Shri P. Madhava Rao, M.Sc.,
Lecturer, Nizam's College,
No. 3-4-512/18 Barkatpura,
Hyderabad (Deccan).

No. B 607/SRCM **Shahjahanpur, U.P.**
Dated 4th December, 1957

My dear Varadachari,

Your affectionate letters of 19th and 22nd. I am glad to learn about your recent experiences given in the first letter. It is not mere imagination but has a real basis. The experiences stated in the next letter confirm the view. Your love and devotion has put me under a spell, so to say, and I eagerly wish to be closer and closer to your heart, viewing my Varadachari everywhere, in and out. When I was on tour to Delhi, my third son got a crack in the wrist bone, on account of fall from the cycle. It has been plastered and there is nothing to worry about. My programme stands as it is.

With best wishes and love to children and respects to Appaji,

Yours,
Ram Chandra

No. B 618/SRCM **Shahjahanpur, U.P.**
Dated 14th December, 1957

My dear Varadachari,

Received your affectionate card of 9th December, 1957. I shall reach Tirupati on the 19th evening at 17:35 according to programme. By this time you must have received my letter from Hyderabad. Shri Raghavendra Rao shall reach Tirupati on 24th evening. My impatience to see you the earliest, cannot be translated in words. This is the reaction of your own devotional feelings.

I regret the sad result of the boy who was under your treatment. Mysterious are the ways of God who alone can know what is best in every particular case. Our dreams and visions may or may not have any bearing with them. The appearance of saints in dreams is often usual in the course of the automatic run of spiritual development. They tend to help the abhyasi. They work from higher spheres and their actions and words are all divine.

With best wishes and love to children. My respects to Appaji.

Yours,
Ram Chandra

Trichy
Dated 28th December, 1957

My dear brother,

I shall reach Madras at 6 A.M. on the 30th and I think I shall be able to catch the Bombay Express leaving Madras at 7:35. If so I shall arrive at Renigunta at about 10:30 A.M. If I find your disciples there at the time I shall stay with them for a few hours otherwise I shall take the first train for Tirupati. If possible please inform them accordingly. I eagerly wish for the earliest meeting with you and I am very restless for it.

With best wishes,

Yours affectionately,
Ram Chandra

P.S. Our associates will be at the Madras Station to see me and it is possible they might like me to be with them for an hour more. In that case I may leave by the next passenger train at 8:40. M.K. Ganesan will accompany me to Madras.

No. B 650(41)/SRCM **Shahjahanpur, U.P.**

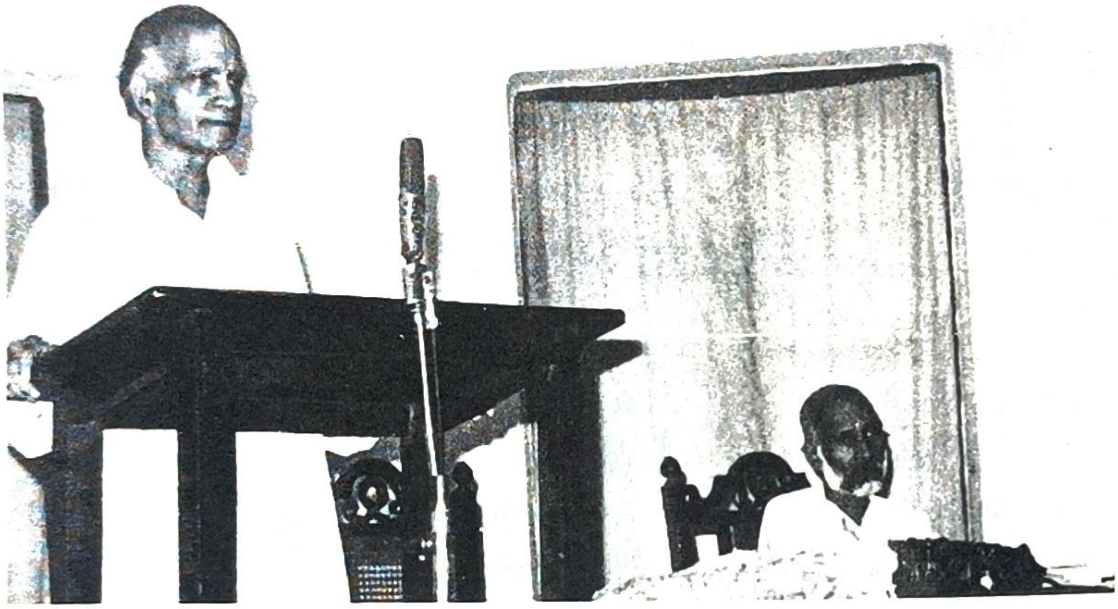
Dated 30th December, 1957

My dear Varadachari,

We arrived here quite safely. I am now relieved of all troubles. Cough has almost subsided, weakness is also reduced much. I shall be expecting you at Madras on my return. I hope to reach Madras on 4th morning.

With best wishes,

Yours,
Ram Chandra



1958

Madras

Dated 9th January, 1958

My dear Varadachari,

Received your affectionate letter dated 7th January, 1958. Mr. S. Vedantam gave us a pleasant drive in his car. We went to Adiyar, visiting several places on the way. He also took me to his house and offered us nice refreshment. I also saw your room.

We should be thankful to the Great Master for bestowing upon our mother the luminous state of liberation which she rightly deserved.

If sister feels uncomfortable on account of *anahat*, I may make the effect go deeper. Throbbings shall no doubt remain to some extent, due to the force of energy descending.

As for yourself you are right in doing with your samskaras as you do. For your craving to discover and see the states, I suggest the following but it must be done only once or at the most twice.

'Lie down flat on the bed and begin to meditate on your soul.' By the process may you begin to discover the states. But it is rather difficult to understand the finer states of subtle existence.

I have cleaned your entire system. The *suksham* dots there, have all been dissolved. Your system is now made quite pure. All limitations have been removed from the point 1 & 2 which now possess unlimited powers. You are full of energy for the work which I wanted to have from you.

Shri S.P. Srivastava has been very thankful for the kind hospitality he met with at your house. He has been busy with his own programme and he will write to you from his place.

Now I have decided to leave for Shahjahanpur on the 10th January (i.e., a day earlier) so as to accompany Shri S.P. Srivastava in the journey.

I had been down with cough all the time and it still persists to some extent. I am however much better than before and shall be quite well when I reach my place.

With good wishes to you and all brethren and respects to Appaji.

Shri I. Sahai and all associates here want me to convey their *pranam* to you.

Yours,
Ram Chandra

No. C 49/SRCM **Shahjahanpur**
14th January, 1958

My dear Varadachari,

We got here safely on the 13th January, after a brief halt at Lucknow. I am exceedingly glad to inform you that during my stay at your place I felt unbroken peace which even my physical illness could not disturb. That was the best hospitality you had offered me and which is usually very rare.

At Madras I found that the problem there is somewhat difficult as speeches and lectures are the only means that can attract the mind of the people there to our thought. But I find myself to be incapable for this kind of work as I am not a speaker.

Just now I received your affectionate letter of the 10th January, 1958 together with the copies of photograph and the prayer cards. Shri Vedantam took me to his house and I saw his wife too. I did not make a close study of them but they seemed to be good souls with loving hearts. I could not see Mr. S. Rajan at the time for he was not at home.

I appreciate your work as a preceptor, finding the people of your satsangh improving in almost all cases. I am glad to tell you a very fortunate incident on the 12th January at about 1:30 P.M. while in train at the time, I found a trail of samskaras descending upon your heart. Though I took them out for the most part, in order to avoid their *bhogam*, still some effect thereof could not be avoided and a subtle state of it remains which may likely be disturbing to you for some time. I am doing my best in this connection.

I had once written to you that the divine instrument is at work for putting down desires and you will have clear knowledge of it when it comes in full swing. Uneasiness (for that reason), may however remain for some time. I shall be looking to it according to needs, though I am very weak at present. But the work cannot suffer on that account.

I am glad to note that my sister is feeling better. Really speaking my task in this connection is mostly over because her direct relation with God is established. I had told you about it at the time. What remains for me to do is to purify the different centres and make her more and more receptive to divine influence.

I hope you must be attending to Appaji at your leisure. I am anxious to see him relieved of opacity.

I shall try to gather information you wanted in connection with my first son. But I think it may be a difficult task to collect this old record.

With best wishes and love to my disciplined children, my respects to Appaji.

Yours,

Ram Chandra

P.S.- I did some spiritual good to Mr. Vedantam. Let us hope it gives turning.

No. C 53/SRCM **Shahjahanpur**

21st January, 1958

My dear Varadachari,

Recd. your letter of dt. 15th January, 1958 on 20th January, 1958. I also received the diaries of the *satsanghi* sent by you, in a separate cover. I shall write to you in short, about the diaries, when our *utsav* will be over.

I was much grieved to learn that sister is suffering from some 'toothache'. I consulted Dr. P. Sen of Calcutta, a satsanghi of our Mission, about the cause of 'headache'. He told me that headache is due to the pain referred from the toothache. Please see if it is cured by this time, by ordinary treatment, and inform me accordingly. I am also sending a reply paid telegram, to know about her health.

The spiritual state of my sister is of course remarkably good, but I have suspended the direct descent for the time being, and in that case, I was obliged to sever her direct connection, because you are much confused. But I assure you that the pain is not due to direct descent of divine influence but is due to some external material causes.

When I did the process for direct descent, I kept a bondage there, so that the divine wave may descend according to her capacity. And it was our duty to develop her capacity.

Regarding your state of contact, I am happy to note that you get absorbancy in the 'Real' for sometime.

With best wishes to both of you, and my love to your children.

My respect to Appaji also.

Yours,

Ram Chandra

P.S.- I believe you must have received my letter No. C 49/SRCM dated 14th September, 1957. I am almost free from cough but the weakness still persists.

Ram Chandra

No. C 65/SRCM **Shahjahanpur, U.P.**

Dated 30th January, 1958

My dear Varadachari,

Received your affectionate letters of January 22 & 24 and also the telegram. You seem to be anxious about my health. In this connection I relate to you two of the recent incidents, which show clearly enough that ill health does not hamper work which God wants to have from us. You know of my illness at Salem during the recent tour. The acute pain about the loins had completely confined me to bed. Shri Rajagopal and Sahai advised me to postpone departure for some days till I had recovered. But I did not like any change and was resolute that leave I must for Madras at any cost. About two hours before the departure time I suddenly felt a heavy jerk in the diseased portion of the body which shook me all over. Wonder of wonders, the pain was at once reduced by 90%. I could take up the journey with comfort and ease which otherwise was almost impossible. While I was in the train I felt another similar jerk and the pain was gone altogether.

The other incident happened on the 24th Jan. Before that date I was so weak and feeble that I could not give even one sitting without having several hours rest after that. I was anxiously thinking how shall I be able to transmit continuously for 3 days without a break, though to be away from it was out of question for me. I would and must have done it even at the cost of my life. At 6:25 when I came out of bath I felt surprised to find myself absolutely diseaseless and full of energy like a young healthy man and even till now I feel myself so. Do not these incidents teach us a great lesson that we must be carefree, trying to abide by the Nature's will. Health must no doubt be cared for and that is our duty but at the same time we must be confident that no work can suffer on that account.

Please do not fear that I shall leave you all some day. That happens only when time comes, but my case is different. As I have expressed in many of my letters, I shall be more useful when I leave my physical form. As long as I am in this world I shall be serving you all and my services will continue even after that. Moreover before leaving the body I shall not take away even a grain of power or spirituality with me. All that will be transferred to you all, those deeply attached getting the greater share therefrom. Besides, another one, the best from amongst you all shall be there in my place. When my Master entrusted the work to me, proclaiming me as his representative, I did not set to work for about a year (with His permission no doubt). All this period I devoted to the study of the various types of systems of the people and the proper methods for their spiritual elevation. For several years after I had begun working I sought for hints from above, in all matters relating to the training work. Afterwards when I had studied and experienced everything thoroughly I discovered and practised the method of giving higher approaches in a short time without causing any harm. When I put before the Master my method of bringing a man to Perfection even at a glance without any risk of life, He appreciated it in high terms. There is one drawback in it still which I could not remove. It is that in such cases the real condition will be revealed to him gradually in course of time and not instantly, in which case death is certain. I shall be very glad if anybody helps me in the solution. During our next meeting I shall tell you how the power of transmission can be moulded so as to bring about the desired result without any strain or harm to the nervous system.

The centres of light seen in you by Dr. Kuppuswami are correct though in a different way. You are illumined all over that is a fact beyond doubt. I perfectly believe that you have thrown your responsibility on me and I am fully conscious of it.

You often say you have no love for me. The same I feel in respect of my Master. Once I had asked my

Master about it and he replied that it is the greatest love. But this does not relate to persons who are really devoid of true love. For example take the case of sister. She is smouldering in the thought of love without knowing anything of it. Her case is peculiar.

For some good reasons I do not mean to touch you for about a week or so and I do not mind whether you feel *shanti* or the otherwise. I have filled you with spiritual energy to your utmost capacity and it requires to be digested. The process has already started from 8:35 A.M. on 23rd January, 1958.

I know your anxiety and have already started praying for it even before I received your letter. Our job is only to pray, and the rest with the Master.

My card-size photo which you had sent to me is demanded by many of the associates. So please manage to get the negative from the photographer if possible. Otherwise ask him to keep it safe for further copies, and settle with him the price of prints on superior paper. Please let me know about the rates immediately.

You told me that you shall be going to Calcutta in February 1958. Please let me know the exact dates so that I may inform the associates there. They may also have the opportunity of seeing you and being benefitted by your association. Also your address at Calcutta. I shall send you their addresses later on.

I received a letter from your uncle. My reply to it is enclosed herewith. There is much of grossness in his system which can go only if he takes up the practices in the right spirit. I have tried to explain to him as clearly as I could. It is very fortunate that our Appaji is getting devoid of grossness. You have succeeded mostly in his case.

One of my friends at Trichy, who practices yoga and had come to see me on 30th December, 1957 for about 5 minutes, has sent to me the following message of love. I do not know what he meant, neither do I understand my own reply.

"Dear Love,

With love.

Lovingly His
R. Radhakrishnan"

(He who was with Him only for 5 minutes on 30th December, 1957.)

I replied to him as given below:

"Dear love's Love,

With naught beyond
Beingless His
Ram Chandra"

You asked me once about the colours at the points which I give below:

Point No.	1	Yellow
"	2	Red
"	3	White
"	4	Black
"	5	Green

Note: These colours can be utilised in curing diseases. Whatever colour is required for curing a particular disease, the same colour is transmitted to him. The effect of these colours is explained in the system of treatment through solar colours.

With best wishes and love to children and *pranam* to Appaji.

Yours,
Ram Chandra

P.S.- I have gone through the diaries, sent by you and I have given my views in brief. One thing which I specially want to point out is that I want the diaries in a form which might help me or you to understand the spiritual state of the abhyasi or about his difficulties or entanglements. For this purpose it is better to have it under the following heads:

1. Date and time.
2. Hour and duration of meditation.
3. Experiences and condition at the time of meditation.
4. General condition of mind at other hours of the day with any other thing he specially wants to mention.

With reference to your remark about Shri Raghavendra Raoji I find that both of you are quite good persons and the future hopes of the Mission. That is why I told you when he was at your place that I am now going back leaving the Mission's work on both of you.

Ram Chandra

No. C 73/SRCM **Shahjahanpur, U.P.**
Dated 3rd February, 1958

My dear Varadachari,

Received your affectionate letter dt. 27th January, 1958.

As far as I see and understand, 'pure consciousness' was at work among you all during the Utsav — the celebration days.

I have also replied to Dr. Kuppuswami. He is a very good man, and he deserves close attention. His inner system is a bit gross. If this grossness is removed, it will give him 'bliss'. I presume he must be doing the meditation — of ocean of bliss. That will help him a good deal in cleansing the system. He is a man of devotional mind.

I have already written to you that *satsanghis* at your place are all improving and your work is really second to none of the preceptors of the mission. You are getting your own share along with it.

About sister's ailment, I consulted Dr. P. Sen of Calcutta, who is now here. He prescribes 'Listerine' gargle. (Take 1/2 a teaspoonful of Listerine, and pour it over a cup of tepid water, and then, wash the mouth with it, several times.) I think, it will not meddle with the homeopathic medicine.

I am overjoyed to learn of your impatience for 'Realisation'. It reminds me of my own tale of the past. It is the only instrument which speeds up our march to realisation. You are being moulded by the Nature, for the real service, which you are already attending to.

Regarding your question of 'real consciousness', I would add that I am ready to infuse you with my very blood, if it can be of any use to it. I think, I did not get you, but I searched and found out my own being in the form of Varadachari. Real consciousness is your share and you will have it decidedly, but I must wait for some time, so that you may get the experiences of all stages you are going into, and your capacity may become so great that you may impart this very thing to others, so dear to you and myself.

I have promised you in several letters; if I pull on to that stage instantly, even that, you will take time for its revelation, because sudden transformation means sure death of your mortal being. You will have everything speedily. I, of course, admire your impatience in this respect.

I believe you must have received my letter No. C 65/SRCM 16 dated 29th January. Mr. Rajagopalan of Delhi, had recommended a medicine for asthma. The name was given in Tamil language. You may ask that to Shri Subramanian, to find it out, but I forgot to ask him about it. If it is available there, Mr. Balasubramanian who suffers from asthma, may try that medicine, after consulting some proper physician.

With best wishes to you and to sister, and love to children. My respect to Appaji.

Yours,

Ram Chandra

3rd February 1958

My dear Revered and beloved Gurudev,

Please accept my humble pranams. I am in receipt of the letter which thou hast sent on the 30th Jan. I am happy to know that you are now absolutely all right. I did not doubt at all about Thy great powers but prayed that as it has become my business for the Master's welfare all the while.

I am equally deeply grateful for the unique opportunity of being related to you in this life and may I be thy humble servant doing my work humbly, with God-given light and strength.

I had been to Madras on the 1st and returned last evening. The printing of the book has been taken up and the proofs are regularly coming. It is expected that the work will be completed by the 15th if not earlier.

I have asked them to put up a plain yellow outer wrapper with the title and author's name and the crest of the Mission and the name of the Publisher.

The price of the book is proposed to be Rs. 1/8 as in the case of the original. The cost may go up to Rs. 900/- for thousand copies, though my friend is trying to bring it down. If you would like it to be priced higher please let me know immediately.

As soon as the books are ready please let me know where they have to be kept. My friend S. Rajam suggested that he would keep them and dispatch the required number to the various destinations as and when you advise.

The extra number of 100 copies of the pictures of Samartha Guru and Thyself will be dispatched to whichever address you advice.

2. Regarding the Photo, I have the negative. I shall try to get cheap rate for the printing of copies. We have been supplying each copy at Rs. 1/.8 as the price of the printing paper has gone up. The photo dealer is quoting this price. Some concession can be got if we take a large number. Please let me know how many copies you would like to have. We got 36 copies already distributed.

3. Two gentlemen: 1) C.R. Krishnamurthi, De Silva House, Renigunta; 2) V. Venkatapathi, Poonimangadu Village (via Tiruttani) had come and wanted to take up meditations according to Thy instructions. I gave them 2 sittings thanks to the Master's grace.

4. I am scheduled to leave for Calcutta on the 18th night and return on the 23rd evening by Madras Mail. The address is 15 College Square, Calcutta, the headquarters of the Shri Aurobindo pathamandir. I shall be very happy to get from you the addresses of our associates there meeting with whom would be immensely profitable to me.

5. One of our associates Shri Velu Mudaliar, has offered to print Telugu translation of the *Reality at Dawn* **free** of printing charges, only the paper cost has to be supplied. I think it can be done after we finish this work. I am myself looking out to get a competent abhyasi among us to undertake a Telugu translation. But it has to wait.

6. The plot assigned for the Mission is likely to materialise today. I told Mr. Balasubramania Aiyar

that on receipt of Thy consent and blessing we can inspect the site to be taken over.

I am glad to receive Thy observations on the dairies. I am yet quite a novice in this matter and very incompetent in the perceptions about the other abhyasis. With thy ever present presence in me I hope to be able to witness and help the abhyasis. Of course it is Thy supreme work. I feel myself just an instrument. Sometimes I am not even aware of the transmission taking place.

I now understand why I am not able to know my condition myself. But I am assured that all will be well. I have resigned myself completely to Thee, and in fact I was even feeling why I was accepting invitations to speak of Shri Aurobindo. But in a way that too may by thy blessing help the cause.

Shri Vedantam is already feeling the effects of Thy work on him; he has started on the path as he was saying that he saw brilliant light but through mesh. I asked him to follow The method of the Master.

I am thankful for the letter to my uncle. I hope he will take up this method without any hesitation. I shall if he inclines to it permit him to join the satsangh.

Your reply to Shri Radhakrishnan of Trichy is indeed worth pondering over. It is a clear proof of the Love of the Master to any one who seeks Him fully.

I am deeply aware of the colour problem. I shall try to use the analysis in my work.

All is Thy work. It is Thou who workest through every one of us and I am praying that this consciousness should never forsake me.

I am sure with Thy blessings it will be possible for me to more and more be Thine alone and in thy own language 'dead and gone'.

With most loving pranams,

Your body,
KCV

No. C 78/SRCM **Shahjahanpur, U.P.**
Dated 6th February, 1958

My dear Varadachari,

Received your affectionate letter dt. 3rd February. According to your suggestions the price of the book as fixed Rs. 1/8 is just what I wanted. I am glad to note that the plot sanctioned for our Mission is approved by you all. My consent and blessings for the plot to be taken over is always with you all.

Please inform me when the publication charges are finalised so that I may send it. The reply of the other part of the letter will be given later on.

With best wishes to both of you and love to children. Respect to Appaji.

Yours,
Ram Chandra

No. C 93/SRCM **Shahjahanpur, U.P.**
Dated 9th February, 1958

My dear Varadachari,

Received your affectionate letter dated 3rd February, 1958. You must have received my letter No. C 73/SRCM dt. 3rd February, 1958 and also a letter No. C 78/SRCM dt. 6th February, 1958. I have already informed you that if you approve the plot my consent is there.

I have improved my health much under the proper care of Dr. P. Sen of Calcutta. He specialized in Europe in heart, abdomen and infectious diseases and attended the Thysis cases in Germany and Switzerland. He met the wife of Subhash Chandra Bose and his daughter at Weine and enquired about him. She confirmed that he was dead. He was professor in Medical College, Calcutta but now he has resigned the service and has given up his own profession too. He now remains in meditation and constant remembrance. I had written about him some time back in the letter. He will live with me for some months.

You are God given gift for me and I will spare no pains in serving you thoroughly. I think all the chains have been broken out by our Master, but there is only one, that is, I remain fast bound in the trammels of affections which you or anybody have for me.

As soon as the work of publication is complete and the charges are settled, please inform me to send the rest of the amount. The price of the book must not be more than one eighth. (Rs. 1/8).

I am very grateful to Mr. S. Rajan that he would keep the books in stock and will send the copies required anywhere. This is also a kind of service to the Mission. May he be awarded for it.

I have informed Shri Kashi Ram of Tinsukia and to Ishwar Sahai at Lakhimpur to write to you the number of photos required by them.

I am glad that a few more persons have joined the Mission. There are so many others waiting.

Very soon you will be able to read the inner conditions of the abhyasis. The work will teach you all these things. It depends upon the practice also. When you transmit any abhyasi concentrate a little over him with the idea of perception then you will know whether the place is stony or dark or otherwise. If there is light in any abhyasi whether he belongs to the Mission or any other *sanstha* you will be able to know by the above method. It is not at all difficult. Only a little confidence in yourself will reveal the mystery. When you transmit anybody you are not aware if it is taking place. The same condition is mine, when the preceptor gets subtle and gains absorbency in the inner being he does not feel that he is transmitting because the power itself becomes free from matter and it touches the very core of the being. I am very glad to hear this thing from you.

Since my last visit to Madras, I began to develop automatically affection for Shri Vedantam. I think this is the reaction. I have taken him up along with others to render spiritual service.

Shri Radha Krishnan is the disciple of his father who is a yogi. He came to see me and wanted to judge me, but I found that it would be difficult for him, so I gave a little clue. After that I told him that your *agya chakra* is glowing with light but there is darkness in *sahasra dal kamal* and you are not able to get into it. I also asked him if he wanted that the darkness be removed. He said, "Let us wait for some time." I did not tell him some other things about him because a few other *satsanghis* were present there. He admitted that there is darkness in his *sahasra dal kamal* and he could not yet remove it.

That was the only talk between us. He is very good man and I enjoyed his company. I am releasing below the address of Mr. P.A. Krishna and Mr. P.N. Midyil, the satsanghis of Calcutta at present.

1. Shri P.A. Krishna,
   General Agent
   1, Madan Street,
   Suite 6, P.B. 2482,
   Calcutta-13 (Telephone Bank 2980).
2. Shri P.N. Midyil,
   Opposite Express Dairy Co. Ltd.,
   198, Bhupinroy Road,
   Behala,
   Calcutta-34.

With best wishes to you and love to children. Respect to Appaji.

Yours,
Ram Chandra

Tirupati
11th Feb. 1958

My dear Revered and Beloved Gurudev,

Please accept my humble pranams. I believe you would have received my letter intimating the entry with the brother associates on the land assigned to the Mission. I believe it is a good piece of land.

The copies of papers are herewith being sent to you for file. There is a clause saying that we have to develop that piece of land soon. I trust by the Master's grace it will be done. Some persons are offering to do help putting up a shed, etc. We hope that by the time you will be coming here some progress would have been made.

I received your kind P.C. confirming the price fixed for the book. I believe you approve the get up with paper wrapper of yellow colour, without any design as in the original as that would mean making a block. If you have the block of the wrapper cover that could be sent to Mr. Rajam Madras.

I am going to Calcutta by the 19th Mail and reach Calcutta on the 21st instead of 20th as thought of originally. As I have no casual leave I spare a day by this arrangement. I return by AIR to Madras on the 24th and reach the same night Tirupati. I am almost free I believe on the 22nd morning till about 3 P.M. and might be able to meet our associates there.

I have been going through a lot of depression. I cannot express my intense sorrows sometimes at my inability to perceive anything of the higher consciousness within me. I feel myself so gross and even incapable of ascent. The work of the preceptor even seems to be obstructed by my opacity. I do not always find the condition of the abhyasi before me, though I must inform you that many of them feel better. Where am I and how am I these questions crop up again and again. I am in a sense ashamed of this condition, as the Master has constantly been telling me to be otherwise. Of course the Master knows what bhog to give and to remove. The dream state has been very confusing of late. My wife also was speaking of the same condition in her experiences. Sometimes she had trembling and saw all light descending.

As I wrote to Thee last time I do not know anything. I feel myself (or do I?) not even as a conduit pipe of the Master's energy. I have been trying to transmit the love of the Master which like energy will remove all dirt. I have not been particularly instructed to do the transmission in any way so I am using my ingenuity to the best of Thy will. I am Thine. This Thou knowest. But I may not be up to the mark or even advanced enough. The visions seem to be just several passing stages but granting neither the intuitive direct knowledge of the Veda or the Ultimate which entails so many consequences. But I am yet 'craving' rather than going beyond all desires or wishes. I pray for the higher energy that will make nought all these and I pray for the entire abolition of my ignorance and ego.

Thou hast done so much for me and it would be sheer ingratitude if I do not praise Thee for all that Thou hast been doing. But I love more for more, to be really able to do and do more, for the Glory of the Master.

Please accept my humble pranams again. Forgive me these reflections arising out of a heart bruised and pained and loving the Ultimate Master.

I am yours as body,
KCV

Tirupati
15th February, 1958

My dear revered and beloved Gurudev,

Please accept my humble pranams. I am in receipt of Thy affectionate letter dated the 9th inst. I am so happy to learn that under the loving care of Dr. Sen of Calcutta Thy health is improving steadily. I pray that you would be completely free from asthma.

I am happy to inform Thee that two more have taken up the abhyas. They are

1. T.V. Gopalachari, Assistant Librarian, Dept of Archaeology, Fort St George, Madras - 9.

2. M.P. Moothadath, Railway Contractor, Shoranur, Kerala State.

The work is going on. By Thy Grace I believe that the abhyasis are improving. I am indeed deeply happy to learn that the very feeling of absence of transmission is a very good sign of naturalness and that the power of the Master flows unobstructed by my awareness, which is perhaps itself a heaviness. I shall try to observe more closely. I intend to keep a separate diary of what I observe for each abhyasi who chooses to come for special or individual sitting. I am of late encouraging the abhyasis to come for individual sitting. I gave today a sitting to Bro.

Annayya Naidu and he felt exactly as he said he felt when the Master was here and gave him a sitting. That really helped much and I have asked him to come every Saturday fortnight or weekly so that he may grow in the anubhava.

I am in my own condition as I wrote last week. But Thy letter has somehow produced in me a very good effect. I have dedicated myself to Thee and may yet grow to love thee as my very Self and all and give up myself to Thee to do as Thou willest. Only I pray that it may be soon.

Chi. Narayan has been down with fever with 105 and now it has come down to 99.6 thanks to the Master's grace. I believe he will be well in a couple of days.

I have noted down the names of our satsanghis at Calcutta and shall endeavour to meet them during my stay there on the 22nd.

Thy meeting with Shri Radhakrishnan is very interesting. Thou art unfathomable and Thy power is omniscient and omnipotent.

Bro. Balasubramaniam has been moving forward towards drawing a plan for building on the site. There seems to be some promise of material assistance and in the meanwhile I am writing to request the Master's guidance and blessings and consent regarding the manner of erecting a structure. The need for a pucca building of the dimensions noted and the need for having a bore well or another water source seems to be urgent. With the blessings of the Master and without any monetary assistance from the Mission, we hope to be able to erect the structures.

I hope to be back at Tirupati on the 26th morning as I have now a meeting at Madras on the 25th.

All children are keeping fit. My wife is also feeling better. My father is also keeping better health.

I trust all there are well and Mataji's health is good.

My humble pranams and love to Thee.

Yours ever,
KCV

No. C 107/SRCM **Shahjahanpur, U.P.**
Dated 25th February, 1958

My dear Varadachari,

Received your affectionate letters dt. 9th February, 1958, 11th February, 1958, 15th February, 1958. I sincerely apologise for the delay in keeping the letters unanswered. The reason of the silence is, that I had to go to Etah and Delhi, for some good reason. I am now again going to Lakhimpur-Kheri, along with Dr. P. Sen, probably on 28th February, 1958, and may stay there for about a week or so.

You are doing good to the Mission, and the associates are helping you also. I am very grateful to them. The plan of the plot at Tirupati is a very nice one. I and Dr. Sen also, approve the plan.

You have written in your letter dt. 9th February, 1958, (I have felt myself entirely as possessed by thee, and felt, thou art all for me). How happy I am to write the reply of the sentences of yours. The *laya avastha* (absorbancy state), has now commenced in you; which is of course, a very difficult thing to attain for those who do not adopt the real method you have adopted. I do not want to say to other abhyasis openly these things. I have written the same thing in the *Efficacy of Raja Yoga* but in a different way, so that the people may not hold opinion that I want to be worshipped by them.

My Master once told me in private that he had got so many disciples, but hardly any one of them had attained the *laya avastha*. Spiritually, they are quite good, but this is a very special thing, in the spiritual life, which when it shines out brings up a man to a very high state soon. But Dr. you are being absorbed in me. I do not know whether I am a fit man for it. But I tell you that Shri Ishwar Sahai, when attaining high elevation, came to know of this method, he began to say it to the Lovers of the Mission. The result is that those who are following it are directed towards the object.

I tell you my Varadachari, to be specially guarded with yourself with the thoughts mentioned in your letter dt. 11.2.58. You must not think yourself weak or the grossed one, because in that case your own will-power, will bring up all your thoughts to be real-one sometime. What you feel you can write out whether it may be grossness or opacity, but please do not go into it deeply. Please remove the idea of depression, because in that case, since you have started the *laya avastha*, it will have its effect in maturing your grossness. I remain open hearted with you so I want to write something about myself in this connection. During the period of my *abhyas* I devoted myself wholly to consume myself with my Master. How far I have succeeded, that only is known to my Master. But I can boldly say, that I am perfectly confident in myself to bring about the desired result in the spirituality within no time.

So, my dear Dr. Varadachari, you will excuse me, if I go beyond the human limitations to say, that I now feel the Realisation as child's play, because it is the easiest and no time is required for it. I am also writing these things for your encouragement, that you are attempting a very simple thing and is growing simpler day by day for its achievement. Truly speaking the real faith comes only when you absorb yourself only to the Real Being. There the will works as the command in the spiritual matter.

I have not told you the method of transmission, because in any way what you do now is all correct, as your force will be working for the spiritual uplift of others. During my next visit, I shall tell you a few masterly things, which you can do perfectly well. Meanwhile you please gain some experience yourself. I keep watch over your works also and help is bestowed upon you always and all of them are proving and the system is clarified thereby.

It is better, if you keep a separate diary of what you observe in each abhyasi, and if you doubt on any point you can seek my advice.

As I approved the suggestion about the get-up of the book with paper wrapped up in yellow colour, without any impression on the wrapper block, I did not write anything about it to Mr. Rajan.

I shall write about the diaries sent by you, in my next letter. I trust Chi. Narayan must have recovered from his illness.

With best wishes to you and love to children. Pay my respects to Appaji.

Yours,
Ram Chandra

P.S. I have noted down the names of the *satsanghis* who have newly joined the Mission. Shri T.V. Gopalachari be directed to have sittings with Shri N. Kumaraswamy when he goes to Madras. Mr. M.P. Moothadath had asked me to send the English books which I did. He had also sent me a letter along with the order which I also replied.

No. C 112/SRCM **Shahjahanpur**
Dated 28th February, 1958

My dear Varadachari,

Received your affectionate letter dated 25th February, 1958, sent by you from Madras. I am sending a copy of the photograph of my Master for block today. I do not want the block of my photo taken at Tirupati because I have been shown there in garlanded. Since the book is written by me, it will not be proper for me to be depicted in the book, in a decorated form. I, therefore, have requested him to get a block prepared out of the impression of the photoblock used in the book *Reality at Dawn*, if the block which is already there, is not at all serviceable. As I have no copy of my photo here, nor any of my associates here have it, I am writing to Shri I. Sahai at Lakhimpur Kheri to supply him with a copy of photo which was taken two years hence and sent to Japan, in the world religious conference on demand.

As soon as the cost of printing etc. of the book is settled, please inform me to enable me to send the balance of the same. I would like to send it, for the sake of economy, by Bank Draft of the State Bank of India, but I find that the branch of the State Bank is in Chittur district and not at Tirupati; so, if you like, I may send the balance, in the name of Shri S. Rajan, as State Bank is there at Madras and it will be convenient for him to draw the amount. Please inform Mr. S. Rajan to obtain a bill for the whole cost of printing etc. of the book and send it to me for audit purpose.

I wanted to start for Lakhimpur Kheri on the 28th February but I postponed it because my mother did not like the idea of my going to Lakhimpur during the Holi festival. So, most probably, I will now be able to go there, a day or two after the festival.

I hope you must have received a letter from Mr. P.N. Midayal from Calcutta informing me that he felt much elevated in the sitting given by you. When a man is charged with the spiritual force, then follows the automatic run of its display. Moreover, you will find this effect developing day by day. There may come a time when the audience may go into a state of trance, while hearing you. I found in my Master that whenever he spoke or read anything, all of us felt suspended. The transmission by voice is very strong. When you ever speak on our system of Sahaj Marg, then observe how much power is gushing out from you towards the audience. I have yet to give power to speech when you really require it. My experience tells me one thing more — that there are certain limitations in one's system which prevent a man in coming up to the Nature's harmony. Our voice should be in conformity with the silent voice of Nature and this condition begins from the very first stage and ends in the last one. That is why I often say that nobody can go out of the platform of the Mission, without having some spiritual food dissolved in him, if one gets the chance of hearing the preceptors of the Mission.

Mr. Vedantam seems to me a man of the type who is naturally in-drawn devotionally and if the heaviness of his system is cleaned, which you and I will do, he will shine out. I am waiting for your 'amazing experiences' you felt at Calcutta, as written in your letter to which this is a reply.

With best wishes to you and love to children. My respects to Appaji.

Yours,
Ram Chandra

No. C 123/SRCM **Shahjahanpur, U.P.**
Dated 6th March, 1958

My dear Varadachari,

Received your letter dated Tirupati 26th February, 1958 by Lakhimpur address. I have replied almost all points previously in my last letter, which might have been received by you. Both the photographs have been sent as required.

I was happy to know of the vision you felt at Calcutta. This is due to your state of progress. I have already written about this in my previous letter and there is nothing to add now.

The audience at Calcutta, according to the tendencies of their fashioned minds, felt the presence of

'Mother' and who knows it might be so, but that, at the root, must I think, be a tongueless power working through the agency. You have prepared field for it, though mostly by self-effort, which goes to your own credit. This is why Nature works its own way through you as in the case of atom, ions and electrons. There is but one energy working through all the universe. What we are therefore to do is to become the medium for the utilisation of its power for proper use. There is the example of the rishis of the Vedic time who were in conformity with Nature. The result of it was *sruti*. This can happen even now but only if we become blind and deaf. Realisation comes only when we become blind and *sruti* follows only when we turn deaf, the words 'deaf' and 'blind' not being used in physical sense. So these things are neither difficult nor impossible at any time. Nature which once set into action through human medium, can do so again through similar medium, and this may be the time as Nature is evidently attracting humanity towards itself. That is why religious awakening, crude or subtle as it may be, is found everywhere in one or the other form.

I tell you, Doctor, that the long forgotten Transmission will be the subject of attention for all human beings in existence. We have got that which seemed to have been lost, and now we have it and work with it, thanks to my Great Master. My dear Varadachari, I am sure you will be sorry to hear our tale of woe. Since U.P. has long been under Mohammedan influence, Hinduism here underwent changes, creating knots to separate each other. It may be surprising to note that Mohammedans here claim it as their own originality, which though far from being a fact, I do not dispute, with a view that it may work for the betterment of humanity at large, not minding whoever may be its originator. All the different sects of Mohammedanism (72 in all) have Transmission as their base, directly or indirectly, and every one of them is acquainted with it and acknowledges it. But among Hindus a few perhaps might even believe its genuineness. They are mostly incredulous about it and prefer to interpret it as hypnotism or similar baser science. We must pray to God that His will be done and the down-trodden masses may wake up to the Real Life. Now it is our lookout to improve it as best as possible for the benefit of humanity irrespective of caste or creed.

I am over-joyed to inform you that you have crossed the region and have come to the Point A (as I call it) on 1st March, 1958 at 9:42 A.M. I do not find names for these regions so I take them by numbers.

You write that disturbance often occurs in meditation, sleep and dream, but when you seek refuge in me they disappear. I tell you a prescription for it and it is perhaps the best. It is this, 'Make room for me to take refuge in you permanently.' In that case all things will settle down in a permanent way. I think, Doctor, you will like this prescription very much because it can very easily be taken.

The reading of other's condition depends upon practice also. For example I give you my experience. Once when I gave a sitting to a gentleman I found in his heart huge piles of bricks. I cleaned it off. Then I saw heaps of coal in its place. I asked him whether he ever had a business of bricks and coal to which he replied in the affirmative. Now look here Doctor, intuition brought all these things to my knowledge, but it was experience and intelligence that helped me to come to the right conclusion.

It is the Holi today. Let us all of us colour ourselves with colourless-ness.

My mother has been suffering from fever for the last five days besides her asthma troubles. She is completely confined to bed and has grown so weak that she cannot even get up without help. She is however showing signs of some improvement.

Appaji must have by now recovered by the Master's grace. My best respects to him.

With best wishes and love to children,

Yours,
Ram Chandra

Comments on diaries enclosed.

After closing the letter I received Mr. Thyagarajan's letter. He had met you at Tirupati some time back. I am sending you a copy of it for perusal for your experience. Please try to study his system and write to me your findings. I do not like to give any hint at present.

Ram Chandra

Trichinopoly-8
2nd/4th March, 1958

(Copy of letter)

Beloved Babuji,

My hearty namaskarams to you--- In enclosing herewith the diary from 6th January. I like to express the latest experience on 23rd February which was a peculiar one. In the beginning started the abhyas as usual, but finding no power or no mood to meditate on the heart, I had to divert my thought otherwise to meditate; I thought you are in my place and practice on your heart. Immediately felt that heart was spreading to an endless atmosphere like a shoreless ocean. I like a flame of a candle was swimming deep in the ocean. Swimming, swimming in that endless ocean came to a spot where it was more brighter (no darkness anywhere, only light was found) a huger fire was burning. The candle-like flame seeing the huge fire wanted to join that huge fire, slowly moved towards that. Coming to a distance the candle-like flame was attracted by the huge fire as if a magnet attracts a piece of iron. The small flame entered the huge fire. At the time of entering it was felt that it was only CHILL instead of extreme heat (to my wonder). The whole body was felt as if in the air-conditioned room. The whole body was in a kind of BLISS, which continued for ten minutes. All the nerves were in extreme pleasure not felt so far. All the hair holes were feeling that condition, a condition which I could not express. It is all yours. You have given all these which I can't get from others. I am at your feet always.

Poor being,
N. Thyagarajan

No. C 141/SRCM **Shahjahanpur, U.P.**
Dated 21st March, 1958

My dear Varadachari,

Received your loving letters dated 3rd March, 1958 and 14th March, 1958. Thanks to God that my mother is out of danger and is slowly recovering.

She has grown so weak that she cannot even sit without help. Mind does not work properly on account of extreme weakness and old age. It so happens sometimes that she will call any one of us for hours with no work of her own. In that case, specially during the night, I have to make her mind calm by transmission. Then she gets sleep. My presence on this account has become completely necessary for her attendance.

I am happy to note that your experiences are genuine and not the concocted ones. Due to the efficacious teachings of my Master, very high conditions begin to reign sometimes, though momentary, so that the abhyasi may get the real substance for his approach to the Ultimate. Now I come to the question of Realisation. I can safely say that you have realised to the extent of your approach. But my conception, as I have expressed in some of my letters, is the simplest and the nearest. When you begin to live in Brahma permanently with changeless condition as its characteristics then it is the complete Realisation, as much as reserved for the human beings. I am taking you to that stage of the real life and I hope I will succeed by God's grace. The thing is not at all difficult but it looks like that because there is still field to cross over. I give you my idea because you are mine and you will ever remain mine. I do not generally hanker that my associates may get liberation because it is the cheapest thing to acquire and no time is needed for it. What I want is that you may have your share of work in the Nature and the mystery be revealed to you like an open book. If I could create one such man even, my Mission is over but I will not rest a while unless such many personalities may come in existence. But that is my desire only and its fulfillment depends solely upon God.

Now comes your another question regarding your being in harmony with nature. I think I have sufficiently expressed in the above lines, but to make it more clear on this point concerning you, I would add as I said in one of my letters that I have dissolved the creases or the dots which find place when the river shifts its bed from one place to another. This is an example only. My vision has been degenerated so much that I always see the defects to be removed and the minutest things are coming to my view. I assure you one thing more, which you have said in one of your previous letters that you are not at all gross. But subtle and gross are two different things. Where exists subtleness, the idea of grossness is there. Now it becomes my duty that I may keep you off with both of these things so that you may become beyond the relative terms. Then will come the Nature's harmony. You have entered the sandy desert but you are still affected by the *simooms* coming from the other side. Proceed on and on which you are doing. Then you will be free from the effects of these winds. I have every hope from you.

I am very thankful to you that you are doing the work of satsangh effectively. The strength is there in you and it works. I prefer individual sittings besides congregational satsangh because in that case you get time to give him satsangh according to his needs. I have noted down the names of new satsanghis with great delight. Regarding Shri A. Balasubramaniam he is to be attended to.

Your reading about Shri Thyagarajan is correct. I have every hope from him to reach the state of self-surrender. Now I tell you all about him which you will also try to see by yourself. When I went to Trichy and saw him for the first time I remarked that in spite of the fact that he loves me, he had darkness in all his system and stiffness in the heart. As long as I was there, I tried to disperse the darkness and remove the grossness of the heart. Since Shri Raghavendra Rao was with me, I handed over his charge along with others with certain hints to him. I find that he is successful and his present inner condition is that there is a very little stiffness in his heart and the stray light is there in the major part of the chest. If you study deep you will find a few arcs of darkness in which the light is hemmed in. Now I shall pray and will write to Shri Raghavendra Rao also to remove this thing. You may also do it because it is common concern for us all. He has not yet gone beyond the heart region, to the extent of *pind pradesh*. There is a good deal of work still left regarding his heart, for us to do. Regarding the work of publication and photos, blocks and so on, I agree with you on all points. I am happy to note that our Appaji's health has much improved. I pray that all my children be successful in the examination.

With best wishes to you, love to children and respects to Appaji.

Yours,

Ram Chandra

P.S.- Comments on diaries are enclosed. A letter for Shri A. Balasubramaniam is also kept herewith.

It may please be handed over to him. This is done for the sake of economy in postage.

Ram Chandra

No. C 145/SRCM **Shahjahanpur, U.P.**
Dated 22nd March, 1958

My dear Varadachari,

Received your affectionate letter dt. 17th March, 1958. My mother is slowly recovering and she is nursed like an infant. I am anxious since I have heard that my boy Narayana is down with high fever. We must pray for his speedy recovery, because his examination must be near.

I am happy to note that Shri V.K. Narasimhan has joined you and has started the meditation. I remember him fully and I pray that he may advance in spirituality. I also pray that he may successfully complete his American tour and return safely, but let us wait for the time when one prepares himself to go to America and elsewhere to preach the ideology of the Mission for the good of the mankind. If Shri Narasimhan so prefers, he can take along with him as many books (*Reality at Dawn*) he likes, for distribution to interested Americans and others. If you like the idea and he agrees to the proposal, please write to me the number of copies required, along with his address, so that I may send these to him.

Regarding Tamil publication, Shri Kumaraswamy will require some books and he will take them from Shri S. Rajan direct and I am writing to him as well for it. The emblem which is in the press, should also be given to Shri N. Kumaraswamy, when done with. Shri S.K. Rajagopalan of Delhi will require ten copies of the book, which may kindly be dispatched to the address given below. I will require ten copies for the present. I am also writing to Trichy if they require some books.

You are writing in your letter that you are unable to say anything about your present condition adding that whoever sits in your satsangh, feels *anand*. This in itself is depictive of your own condition. I have now taken your case again which I had left, as I had told you in one of my letters, for some time so that the power imparted by the Master at Tirupati, may be digested. Now you have come to the standard that my task is growing easier. Though I do not know the reason but I find it very easy to work when a man comes to the higher regions. But I again say to the contrary to what I have said that my work remains as it is, to bring the abhyasi into harmony with Nature. The higher region works very much in this cause but there is still a place left for me to work into. Please study your condition minutely and you will find decidedly a change.

I have dispatched a letter with comments and diaries under this office No. C 141/SRCM dated 21st March, 1958 which I believe, must reach you.

The address of Shri Rajagopalan is:

Shri S.K. Rajagopalan, Divisional Engineer (Ministry of Home Department), A.20/25, Lodhi Colony, New Delhi.

With best wishes to you, love to children and respects to Appaji.

Yours,
Ram Chandra

No. C 176/SRCM **Shahjahanpur, U.P.**
Dated 5th April, 1958

My dear Varadachari,

Received your affectionate letter dated 25th and 29th March, 1958. Mother though free from ailment is bed-ridden. She cannot get up without other's help and one of her legs seems to be paralysed. Smallpox broke out here as well in epidemic form. I am sending you tinned pineapple which I received from Assam for Chiranjeev Narayan. It is the product of Terai area and is best produced in Assam. It is very useful for heart and brain and will remove the heat caused by pox. I also enclose therein the receipts to be issued for the subscribers, as I came to know through Shri A. Balasubramaniam that you have to issue receipts for payments. As a preceptor of the branch you are fully authorized to deposit money in the Bank and Post Offices and to draw the amount whenever needed. I am writing to you a separate authority slip to show in the Bank if needed. Mr. A. Balasubramaniam should be given the required copies of the book. I am grateful to Shri S. Rajan for the pains he has taken in the publication. The get up and finish of the book is very fine and I liked it. The printing also is very good. I am fully satisfied with the work and congratulate you and Shri S. Rajan for the interest he took in getting the work done in such a manner. Of course Shri Balasubramaniam who took great pains in translating the book on your suggestion deserves no lesser thanks. I am also sending the form signed by me. Three copies of the constitution and the bye-laws of the Mission have already been sent by post, which I trust you must have received them. You can utilize the books in any way you like. I am thankful to the brothers of Mission of Tirupati that they are keen to build ashram.

Your dream has no spiritual significance. It is neither for nor against it. Such dreams come due to dietic error and physiological disturbances.

I do not know whether I should express in the book written by Shri Ishwar Sahai about my conception of Kundalini when it does not tally with the scriptures. But I do not know my dear Varadachari, why I am always sure of my revelation. I also tally my own readings sometimes from my Master then only I pen it down. When I concentrate a little on any point its character begins to reveal and the heart becomes contented.

I am writing to you the circumstances which led me to believe about my right conception. When Shri Raghavendra Rao met me for the first time, about three years ago, he being a science student put me some questions about electrons and ions. I gave him my own research in the matter but not in scientific terms. When I met him at Gulbarga this time, he told me that a Chinese philosopher, six months ago, gave out the same research as you did, about three years before. Divisional Forest Officer is my friend and he put me to trial by questioning me about some botanical matters. I gave him my own findings which were not so far known. He was already researching something about it and wrote down the points and later the research was found correct. There are so many other things. Now I again come to Shri Raghavendra Rao, who said this time in

Gulbarga that there is a theory in science of 'indiscrimination' which hampers the further research regarding electrons and ions. I told him the way if research be made by this method then the theory of indiscrimination will not work. Having regard to this matter, I gave him the further research and also told him that there is one atom near about. If you concentrate on it to reveal the character of the electrons and ions, then you will be saved from the theory of indiscrimination. We were walking on the street of Gulbarga, when he told me such a thing. Dr. I always praise you and myself.

I find in Shri Thyagarajan the signs of higher improvements. I am sending to you his latest diary for your perusal and you need not send it back to me. The stage you are enjoying at present is the pretty realisation for others. But to me it is only a glimpse. Having this idea I have written to you that you have realised to the extent of your approach.

I received a letter direct from Shri Y.K. Narasimhan on 31st to send him the six copies of *Reality at Dawn*. I have dispatched the required copies the same day.

You are perfectly right that you have no separate existence but let it flourish to its full length. I hope there will come a time when neither you will be there nor God Himself. That is the merging point. I don't think I am using the heathen language in the expression of the condition. You have written something about Kam etc. They will all come to moderation.

How happy am I to inform you that you are coming to the state of *turiya*.

The time was about 11 P.M. but I hesitate to give date that it was the 1st April, 1958. Let us see how much time you take in coming to its full fledged state.

Appaji should be given some tonic to regain his health if doctor prescribes. My sincere *pranam* to him. Love to children. With best wishes.

Yours,
Ram Chandra

No. C 207/SRCM **Shahjahanpur, U.P.**
Dated 21st April, 1958

My dear Varadachari,

Received your affectionate letter dated 11th April, 1958. I am praying already for the continuance of your service and am also very anxious about it. Let us see what the Divinity holds in store for us. We must pray, abiding by His will.

As you have got the printed receipts with you already, you may use them. The receipt books sent by me will remain with you till I come next time. You need not send them back to avoid unnecessary postal charges.

Shri Raghavendra Rao had written to me that he read Brahma Sutra translated in Hindi by the editor of *Kalyan*, but he couldn't follow much. I replied that I do not like the translation made by the Gita Press. So I will like that he may read the Bhashya of Shri Ramanuja or Shri Shankaracharya and for this I asked him to consult you whichever commentary you suggest. I will order that for him. What do you think about the English translation of the commentary of Brahm Sutra by Thibqut. It has become Shri Rao's habit to read the books. I also allowed him to see the books on religious literature so that they may help him in writing and understanding the things as they are.

Your work as a preceptor is excellent. I find that all the abhyasis are improving in the very depth of being and its effect is coming from the depth to the surface. I have to learn this method. You have written that you are unable to read fully the mental and the physical condition of the abhyasi which is a very easy thing in comparison to your great work. Please read the abhyasi with confidence in yourself and you will see that it will be correct. You have got the capacity of reading. I assure you, but you are not sure that you can read it. That is the only difficulty in the way. Please take two or three cases of your satsanghis, read them internally whether they have darkness, grossness and so on and write me for the sake of verification. I shall devote some time so that you may develop this character also, although you are not wanting in it. This is a very easy thing.

My affection towards Shri Vedantam is growing day by day and I find that he is being purged of heaviness. The effect of your transmission is proceeding firmly and happily from the root to the surface.

I was elated to see the words of your sentence that you will not rest till the Ultimate condition is arrived at. It is for you and you will decidedly realise it. I do not remember what I have written in the book regarding the state given under each *granthis* and the book is at Lakhimpur, but I remember that on your question in one of your letters I had written to you that your approach is on the ninth knot. After the ninth or tenth *granthi* I took the major ones because the difference between the minor knots was inexpressible. So I took the broader steps regarding these *granthis* and I finished the run of spiritual life on thirteen *granthis.* I conclude from these things that you are on the tenth knot.

I think I have given you my conception of realisation. When saint Kasturi reached the point of X Y she was in the state of *jivan moksha.* Now she has to cross sixteen points more. She is now on the point P-1 where the circumstances are being created for forgetting the soul consciousness. But I cannot call her the full realised soul, but to others she is a perfectly realised one. My Dr. if I think of any point or approach as ultimate, my thought will not travel further. Of course when an abhyasi creates *laya avastha* in Brahma my thought will automatically cease, because there is no programme of work for further approach.

You have crossed the richer regions and now you have entered the dry ones. The conditions of these spheres are mostly inexpressible, but you can relish the state and see its effects in yourself. I used to write to my Master my condition by way of diary, but the time came when even metaphorical language failed to express that. I hope your body idea will soon depart and please write to me to what extent it has faded out. I have touched upon this thing in *Efficacy of Raja Yoga.*

When Master's blessings are pouring in you what not you will have.

Shri Raghavendra Rao is reaching here on 13th May or near about it along with a few of his associates. He is not sure of the date and time which he will intimate to me later on. As the examination has begun and you are busy with it, you can have your own time in replying the letter. There is no hurry about it. You have done well to send the book for review in different Tamil papers.

I hope Ch. Narayan must be feeling better. If you find any after-effects of the illness, please write to me. I trust that Appaji must have regained his health by now.

I have posted the names of new satsanghis in the register.

With best wishes to you. Love to children and my profound respect to Appaji.

Yours,
Ram Chandra

April 28th 1958

My dear Revered and beloved Gurudev,

Please accept my sincere and loving pranams. I am in receipt of your kind letter dated 21 inst. It is all due to thy grace that I am able to do the preceptorial work efficiently. If the work is of the kind you have described the method also is due to thee. I do not know whether I know the roots from the stem or branches.

Since thy wish is that I should not say that I am gross or ignorant, subtle or intelligent, I shall stop thinking about my condition, and let it go on.

The whole system has been in a state of peculiar excitement, which I am unable to describe. I had prayed for the fullness of this humble being by the Master so that I could experience the supersensuous states of sabda, sparsa, tejas, rasa and gandha. My internal condition then is one of excitement over the next step. Sometimes I feel almost that I should cease to be — so trying are the outer conditions — but I am looking out for the signs of Thee in me — of the merging of the Isvara in me and me in the Isvara. Even consciousness seems to be a burden. How I wish I could dive into the Ocean of Bliss.

Nothing is known about my service here. Hope there is of continuation. Only I do not know how the forces will work. Should one be precarious in spirituality.

Master so far as I know I tried to read the internal conditions. Sometimes I am successful after five or ten minutes. In the meanwhile my absorption in myself comes up and then again I revert to my work of cleaning the abhyasi. They do not feel anything except improvement and calm, and in some cases I find that the abhyasis are getting into a state of absorption, unable to get up — it happened in the case of Somesvara Sarma who told me that he felt a great flare up of energy within him when I called a halt to the meditation. In another case, of V. Seetaramayya there was the descending flood of light removing all dirt. In the case of Dhond Rao, there was a sense of being absorbed. He seems to be developing extreme love.

I tried to read the condition of Shri Mother of the Shri Aurobindo Ashram, a few days ago. I found her condition to be 'Azure Blue'. So too I have been attempting to read some others, including idols (*archavataras*). Should I do it? or not?

The work of digging the well is progressing satisfactorily. Shri Balasubramaniam would have written to Thee about it. By Thy grace alone can the work come to any conclusion.

I am enclosing the final receipt (stamped) from Sadhu Press.

A new abhyasi came. His name is P.S. Sundaram Ayyar, Pensioner, 118 Theertha Katta Street, Tirupati.

He has already taken two sittings and attended the satsangh yesterday.

I agree with Thy suggestion to Bro. Raghavendra Rao. I have also written the same. Thibaut's is the best. I shall try to help him if he wants my clarification of the points.

Master, this is my prayer: Let me experience the Ultimate permanently in me. Be thou with me permanently.

I cannot express my feelings regarding the body idea. I shall write to you about it as soon as I see that fading out.

I had Thy article in the latest issue of Sahajmarg translated and read at the satsangh yesterday. Thy last words that Nature has taken up the work of purging the world of 'bhaktas' has been most encouraging news.

I am sometimes thinking whether Master the *avyakta* state of *prakrti* of Nature is working in the abhyasis when I transmit Thy Power and Light as it is suggested that it is *samatva* by the Samartha

Guru in his latest publication in the *Sahaj Marg*. Perhaps that might be the reason why Thou suggestest that I work from the roots to the surface.

Whatever is happening and will happen are in Thy hands. I can only surrender and abide by Thy will.

Chi. Narayana is all right. All other children are keeping fit. My father has completely recovered. I am giving hoemeo tonic pills. He is finding improvement.

I am happy that you find Shri Vedantam's condition is getting better.

With loving pranams, I am yours,

KCV

Please convey my respects to Saint Kasturi. I have asked the next article to be read at the next meeting of the satsangh to be hers.

No. C 246/SRCM **Shahjahanpur, U.P.**

Dated 5th May, 1958

My dear Varadachari,

Received your loving letter dt. 16th April, 1958 together with the diary and the bill for publication charges. I am really very thankful to Mr. S. Rajan who succeeded in reducing the publication charges considerably. Dr. Kuppuswami is really improving and I have written a letter to him in reply to his own which you will please read it and give it to him. Mr. Thyagarajan is almost free from heaviness and darkness too and Appaji too. Dr. I tell you my experience of satsangh that those who are intellectual, having full faith on our cult and God advance soon. Devotion of course counts much in the field.

I always desire that you remain happy in every way — worldly and spiritually and I am glad to hear from you that the difficulties of life do not touch you so painfully. Your experience on Sunday the 13th April was correct and you have done well in removing the darkness. If it remains anything of the sort, I will play my own part.

I am glad that you have sent Chi. Srivatsa to Madras to join the firm and carry along with it his studies too. May he prosper. My mother's condition is almost the same.

I have also informed Shri Ishwar Sahai for the shortage of money in sinking the well.

With best wishes to you and love to children. Respect to Appaji.

Yours,
Ram Chandra

No. C 247/SRCM **Shahjahanpur, U.P.**
Dated 5th May, 1958

My dear Varadachari,

After closing the above letter I received your affectionate letter dt. 28th April, 1958. I have written to you previously that you should not think or consider yourself as gross. I think there is a difference, between thinking and feeling. If you feel a thing, that means that there is the revelation of a certain thing. Thinking also has the idea of the thing which may be not there. There are two such powers which are awakened automatically in a yogi. One of them is that he can bring about the desired results by mere imagination. The other thing that comes in a yogi is attraction. This is all due to the fact that you practise like that. You meditate on the heart waiting for His grace, that means you get into practice in inviting His grace. When this power develops to the highest degree of eminence, the greatest souls can appear before him at his bid. The next thing is when you meditate on light, for reality, the very attribute of God which you have made the point of meditation, brings the real thing at the bottom. So, please, if you feel anything, it must be written to me because feeling will continue. Feeling cannot deceive you. On the contrary, thinking if unwisely directed may bring the bad results.

You have depicted very good condition in your letter regarding your excitement. Really we should be devoted to the Divine Master and this thing will help you in merging. Kabir has written very beautifully that, "The drop enters the ocean, is known to all and the ocean enters the drop is known to a few only." Now, I refer to your condition. I would like just to give you a hint. You have proceeded with the thought of Divine Master. Now the condition changes. The Divine Master is Himself in your own thought. The same condition is surely there in you, but let us see whether you feel like that or not. Kabir says, "I can only get rest, if Ram thinks of me." I remember that I have read in some of the Sufi literature, saying so, but the author has given only one word, "Mahboobiat" — "Object of love". How I wish, that all our associates may get into this condition. Those who are marching with faith and devotion, they come across all such conditions, a few feel and the other do not, but they all pass through these conditions.

How beautifully you have put in, that consciousness has become the burden to you. Dr., I think I am very fortunate to find such conditions among my associates. If you observe anything there in your system as consciousness, think that you have to go further off. I shall be elated if I see your approach above the consciousness which is the basis of the existence. All our inner activities should be faded out to observe super-sensuous states. The occidental philosophers may not believe it, because they have probably no such word as super-consciousness in their dictionary. Am I right doctor? We add the word state after the conscious or super-conscious, which is itself a proof that these are mere conditions and we have to go far above them. It may be the essence of all these consciousnesses. If we reach that stage, that means we are abiding in Ishwar, but the journey or *yatra* is not finished as yet. I would stop here.

You have asked me, "If one should be precarious in spirituality." I think this is the question to be solved by men of your calibre. I can, however, give my own view. As long as we have the idea of our own existence, the Master is there and service becomes obligatory to us. We abide by His Will praying at the same time for our good, because it becomes our duty as a devotee to lay before our Master the shortcomings and difficulties. When anyhow, we are aware of the idea of our existence and also of God then the Master and the servant both almost converge themselves into one unity that is 'Real'. I tell you Doctor, my idea that there always remains a bondage as long as we exist in physical form. There are of course, the stages, which one shall have to cross i.e., all the circles mentioned in *Reality at Dawn*. But if the bondage is not kept on the last circle, the soul will leave the body to its original Existence.

When the bondage is there, the idea of our existence is also there. The idea of course remains in a sleeping condition i.e., in a 'nascent state'. Our duty too comes in consonance with it.

You are successful in reading the internal condition of abhyasi but your absorption puts a check to it. This will occur with every reader, if he proceeds in your way. When you want to know a thing, concentrate on the abhyasi, but do not increase the depth of concentration. If there is the depth, the God will begin to charge you with His grace, and absorption will be the result. The effect of your transmission is so powerful that the abhyasi becomes absorbed in the inner power and the different senses do not work in that case. So they do not get up. I tell you one more thing, the abhyasis who easily go into that condition are good media. When the sun shines, the darkness dispels and when you shine in the heart of abhyasi the dirt finds its exit.

I always remained silent whenever the question of the approach of Shri Aurobindoji came in. But, now, this is the question about mother only. I tell you that your reading is correct. Shri Aurobindoji has pulled the mother to his own standard of spirituality. If you go deeply comparing the pious personalities, you will find that Shri Aurobindoji had immense power in comparison to the mother. In other words mother is not so powerful in her sphere, as Shri Aurobindoji was. You should not give up this practice, as that will be helpful in knowing others. If you doubt on any point you may consult me. Regarding the mother's condition as "azure blue" I would like to say that you try to find out the cause of it, yourself, then I will write to you.

What I have written in my previous letter means that (your power acts at the very root from which we grow), that it influences the outer coverings to be torn off. It is really *samatva* by the Samartha Guru of Fatehgarh, which works through us. When we did not come in contact with the Master, we could do nothing. If you want to ask anything further in this connection, please write to me. It is very pleasing to me that you are taking a great pain in serving the associates spiritually for which, I can only pray, that your services may be counted. I am glad to hear from you that Chi. Narayan is all right and Appaji is now completely recovered.

Shall I give the homeo-tonic pills (alfalfa) to my ailing mother, because she is bed-ridden, on account of extreme weakness? Although she is mostly free from the disease, she had got also bed sores which are now healing up and Dr. P. Sen has taken the pains to treat her, so that they may not develop further. He has given back-rest to support her. Her condition is so low that Dr. P. Sen does not advise us to give any allopathic medicine. Herbo-mineral and homeopathic medicines are being given to her.

With best wishes to you and love to children. My respect to Appaji.

Yours,
Ram Chandra

5th May 1958

My dear Gurudev,

Please accept my loving pranams. All of us are keeping fit. I have not yet heard from the University about myself. I have placed myself at the hands of the Master and am having a quiet resignation.

The work of the digging of the well is proceeding. Of course we are not having as speedy a help from those who promised as desired. Master alone can help us to complete it without interruption.

Shri Balasubramaniam has his way of doing things with an eye to future. So he got the local photographer to enlarge a picture of the Samarth Guru. I saw it only last Thursday. He had painted the chaddar red and the white band as yellow. I have asked him to restore the white for the shirt to which he agreed, but it will be difficult to change the red colour. How do you suggest? Please let me have a line as soon as possible.

I have an old request about the date of birth and so on of your eldest born — my astrologer friend who had written about that Sitadevi who remembered her previous life is anxious to carry on his researches on that point. I shall be glad if you could ransack your old papers and let me have the details at an early date.

I have been full of Thy energy these days. Indeed I have been trying to bring down the spiritual energy from the Central Region to play more and more on the *adhars* of the abhyasis. I believe that is thy will. I found that Shri C.R. Krishnamurti telling me that he had begun to experience the *ajap* for a couple of minutes last week. I indeed did that transmission last week. I am almost all the time anxious to merge myself, to dive into the depths of the Infinite Bhuma.

I believe that by the grace of the Master, Mataji is getting better and her paralytic condition is being relieved.

All children are keeping fit. The heat has become unbearable. But that is but Nature. Regarding the loss of body consciousness, I have to report that the other day when I was meditating, it seems I scratched myself (my wife reported that), but I was utterly unaware of that action. I believe this is mentioned in Thy book in the very manner. I do not know whether that means loss of body consciousness.

I am glad that Shri Raghavendra Rao is going over there.

My best compliments for his speedy attainment.

With love,

Yours,
KCV

No. C 251/SRCM **Shahjahanpur, U.P.**
Dated 8th May, 1958

My dear Varadachari,

Received your loving letter dated 5th May, 1958. How I wish that your service may remain continued and I pray for that. That is the only remedy open to us; the result remains with Him and Him alone. We should adjust ourselves abiding by His will. If He closes one door, He opens some other.

As regards the enlarged photograph of my Master Samarth Guru Shri Ram Chandraji of Fategarh, I agree with your suggestion that the colour of garments should better be the same as in the original photograph. But if the photographer has finished the job, there is no help, and let it rest at that.

With best wishes to you and love to children. Respects to Appaji.

Yours,
Ram Chandra

19th May 1958

My dear Revered and beloved Gurudev,

Please accept my humble pranams. I believe you are in receipt of my previous letter and have administered Alfalfa tonic to Mataji. May I know the results?

I received the affectionate letter addressed by Thee in regard to the enlargement of Samartha Gurudev's picture.

I have been getting along with the work and experienced the dry condition all through. Last night I seriously took up over again the business of looking at the saintly souls today. Confidentially perhaps I can state that I looked at Swami Sivananda (who as thou knowest has been in touch with me for the past four years) and Shri Aurobindo also since thou hast stated that the Mother of the Ashram Pondy was lifted up by him, and since as you know I have been tenderly attached to him for quite a long time. I could not get any results in the first sitting (11-30 P.M. to 12- 30 A.M.); I once again attempted the same at 2 A.M. I found that with Swami Sivananda there was transmission going from Thee (through me) as also with Shri Aurobindo. How far is this correct I am unable to state. But I again tried to see between 4 and 4-50 A.M. with the same result. I am unable to understand this. What is this experience? I found that my whole being is of course filled by Thy force and I am all the time thinking of thee, though the pressure of mundane work is on.

I found that almost a majority of the abhyasis are moving steadily and I must request thee to let me know whether they are ready for the onward journey. Shri A. Balasubramaniam has not been keeping fit and yet he is looking after the digging of the well, which is over, only the upper construction has to be gone through. He is worried about some black-magician poking into his house affairs thanks to his son who has brought him in for consultations. I assured him that the Master's power will remove all apprehensions.

A new abhyasi, a resident of Ambattur near Madras, practising raja yoga under a gentleman came the other day and wanted to be taken in by the Master. He showed earnestness and I gave him two sittings and he felt cleared. He wished to surrender to Thee. He is a teacher in a school at Villivakkam (Madras): A.V. Rangachari, 2/34 Old Post Office Street, Vendatapuram, Ambattur P.O. I have also asked him to contact Sri Kumaraswamy.

I am sending the diaries of the abhyasis.

Please convey my best regards and pranams to all satsanghis there and my love to Shri Raghavendra Rao and Ishwar Sahaiji who would by now have gone over to Thee.

All children are keeping fit as also my father.

With loving pranams,

Yours,
KCV

2nd June 1958

My dear revered and beloved Gurudev,

Please accept my humble pranams. I believe that the ceremonies in connection with Mataji are over and you are having some rest.

I am sending herewith the diaries of the abhyasis here. The well has been almost completed and in a couple of days it may be over.

Here children are all keeping fit and I trust the same of you there.

The fortnight has been mainly uneventful. I cannot clearly describe my condition. It is a kind of quiet, sometimes I am deeply aware of Thy power and grace — one day I felt myself full of fire and energy. I pray that my consciousness of thee may be permanent and Thou reside in me permanently.

My wife's health has been somewhat indifferent and she feels very weak. I believe thou hast received my previous letters and will be writing to me on the points raised. Not that it matters. Anyhow I wanted to know about Shri Aurobindo, though I fully respect Thy reticence in this matter and such others.

Please convey my respects and pranams to Ishwar Sahaiji and others there,

With humble pranams,

Yours,
KCV

I have arranged to take back the books from Sri Kumaraswami at Madras by Murrays.

No. C 273/SRCM **Shahjahanpur, U.P.**
Dated 5th June, 1958

My dear Varadachari,

Received all your loving letters. I feel it a matter of pride to find that most of the members there improving and a few having begun to experience *ajapa*. I wish that by the time this letter reaches you *ajapa* may have started in every satsanghi there. I appreciate your idea of merging into the depth of the Infinite Bhuma. The very craving for it brings the goal nearer.

I have given in the *Efficacy of Raja Yoga* that a sleeping man being stung by the mosquitoes begins to rub or scratch the spot involuntarily and unconsciously. I thereby mean to say that all our worldly actions also should be done in the same way so that they might produce no impression upon the mind. If the impressions are there you are the doer of all things and the formation of samskaras is there. Forgetting of the body-idea means that your mind does not feel in any way that you are embodied. I think the condition is there. When you forget the body-idea in toto you come to the regime of soul. When you forget the soul-idea then you have entered into

Reality. When that too is gone you are nearest to Bhuma.

You have written that some disembodied souls seem to receive transmission from you. It often happens with other preceptors too. The souls do come to receive benefit from the effect of transmission. I think I had told you about it when I was there with you.

When you feel yourself there you are full of energy and when you are not there the Divine Master shines in you.

If you see the shadow you feel some material thing behind, or the smoke, giving clue of the fire. Similarly vacant-ness (using the word in the unusual sense for vacuity) reflects signs of Divinity. When a man begins to absorb in Brahm, the first symptom of it is that he feels himself vacuumised and at its highest limit *laya avastha* begins. If at times you feel vacant- ness that means Brahm has begun to give Its own clue. Like ultraviolet rays which are used for curing physical diseases, vacant-ness too is a means for removing defilements. Now Nature is helping you and as you proceed on, her work becomes stronger and that is the idea of Dry region. Maya begins to melt away and dryness begins to follow, as you become poorer by losing sight of enrichment. In short you begin to get free from the moisture of the world as you proceed on.

Regarding your latest experience about Swami Sivananda and Shri Aurobindoji I may say that high tide rises only in the deep sea under the direct influence of the moon. It sweeps far on over the shore filling the ditches with the water. If you make a deep study of Swami Sivananda you will find the effect of your transmission there in him. As for the mother of Pondy, the azure blue colour witnessed in her by you, denotes that she has developed some occult powers as the colour referred to above is closely related with *vishudha chakra*, which is also known as *durga chakra* and is the centre of *maya* in *pind desh*. Her thought seems to be more within the state of fluttering than of soaring.

I have written a letter to Shri Balasubramaniam about the black magic. A copy of it is attached herewith along with my observations on the diaries. Shri Raghavendra Rao and his nephew Shri Ramakrishna Rao came here on the 25th May. They shall leave for Haridwar on the 10th instant. I shall also accompany them to Haridwar. They offer you their humble *pranam*.

With best wishes to you and love to children and respects to Appaji.

Yours,
Ram Chandra

CONFIDENTIAL

No. C 285/SRCM **Shahjahanpur, U.P.**
Dated 8th June, 1958

My dear Varadachari,

Received your affectionate letter of 2nd June, 1958. I am sure I replied all your points in my letter No.C.273/SRCM dated 5th June, 1958 which I trust must have reached you by now. I do not want to keep anything secret from one who is so close to my bosom except that which is absolutely essential.

Moreover when you seem to be so earnest about knowing facts it is my duty to express my views frankly.

The greatness of Hindu nation lies in the fact that it entertains feelings of respect towards all religions and every saint, be he of high calibre or low, and it is our pious duty to do so, for charity begins at home. If we neglect them it will then be very difficult to present to the world the picture of highest spiritual culture attained by great saintly souls of India which predominates the world in this respect. Here you will find one greater than the other, so much so that it may almost be impossible to determine who is the greatest. Still every one of whatever calibre he might be has contributed his own share to the development of the Hindu supremacy in the spiritual field. Moreover the true reading of the inner capabilities of a saint can only be made by him who has eyes for it. Common folk will only judge him by his character and the teachings put forth by him. The intelligentsia will judge him by his noble thoughts and by the impressive way of putting them up. But here too I may say that their opinion about the calibre of saint depends to a considerable extent upon the lofty character and elevated feelings of the readers themselves.

As for Shri Aurobindoji, with all due respect to him, I think it shall be more advantageous to the growth of your power of observation if you apply yourself to study his approach. The way to do it is as follows: Take his astral body (*sookshma sharir*) into conception and observe to find out to what extent you find it illumined. That will reveal the limit of his ultimate approach. Before reading further try to observe him as directed.

His approach was up to *brahmanda mandal* but he had acquired an onward position in it, having secured command over the electric rays present there. This is no doubt a very great achievement not commonly attainable to every saint. The Mohammedan saints at this level of attainment are mostly considered to be worshipable Masters. *Brahmanda mandal* is the storehouse of power and energy. But in Sahaj Marg system, which aims at the super-highest point of possible human approach, it is but an attainment of an ordinary level in comparison to the ultimate point. I have discussed this thing in the book *Anant-Ki-Or* (*Towards Infinity*) to be published soon. Of the five points of *pind desh* about which I wrote to you sometime ago, some of them were yet dark. Only the points number 1, 2 & 5 were illumined. The right and left corners of the *brahmand* too were dark. There is an episode connected with it which I have kept confidential so far. Now I tell you about it. Two or three years prior to his death I was ordered by my Master to help him in overcoming a certain point in *brahmanda mandal* where he had been staying for some time past. I complied and the stop was removed. Nature always helps saints through her agency. Again after a year or so when I peeped into his inner state, I found there a knot which checked his further flight. I consulted my Master for instructions to help him clear it up. But he disallowed saying that it was the Nature's punishment awarded to him for some gross mistake. I meditated to discover it out with an intention to serve as a safeguard for the preceptors working in the Mission. I found out that it was due to some work in connection with Tibet affairs, which he brought into action by his own will-force against the wish of Nature. He had no doubt a very strong will and often he used to exercise his material will for the apparent good of the people (as is common with saints) irrespective of the demand of Nature. Saddest of all, he derived conclusions for determining his course of action through the medium of intellectual understandings and not on the basis of spiritual light coming from above. On the basis of these very facts I had come to the conclusion that he shall soon be passing away. A friend of mine, a Deputy Collector here wanted to go to him for *darshan* during that very period. I told him frankly to hurry up if he desires for his *darshan* earnestly. Of course I did not openly disclose that his days were numbered. I must not keep secret in this connection. Without further comments I may tell you that all that you suspected in connection with Shri Aurobindo's state, is true but not being sure of your own capability of observation you referred it to me.

Maharishi Raman was far higher than Aurobindo. He was not boastful of his intellectual or spiritual advancement. The other day I asked Shri Raghavendra Rao to read the spiritual condition of Maharishi Raman, and his final approach. He did it and his findings were mostly correct. His points no. 1, 2 & 5 were all glowing and his approach was up to near about *brahmarindhra*.

A few days after Shri Aurobindoji's death two of my associates one of whom was a District Judge and the other a Deputy Collector enquired from me about spiritual state and about his liberation. In reply I requested them to read for themselves the effect of his presence in astral form. The District Judge being very sensitive watched it and discovered that the atmosphere of the room we were sitting in had grown considerably heavier in comparison to that before. He thereby concluded that it was an antisign of liberation. Now please recall to your mind the instance of your holy Mother. How calm and light the atmosphere had grown when you meditated upon her soul. That is a sure sign of liberation.

For the rest of your letter, about your own spiritual condition I may say that I am grateful to my Master who has bestowed upon you such a nice spiritual state. I feel that your *yatra* of point 'A' is now over. I wish you may step on to the next point by yourself for which I am trying and I think it will be so within a few days. I feel anxious about sister's health. Please give her some tonic. Doctor P. Sen prescribes for her the following tonics:

Metatone (P.D. & Co.)
or Minadex (Glaxo).

Shri Raghavendra Rao will leave for Haridwar on the 10th. I wanted to accompany him but I am suffering from low blood pressure and dry cough so I think I shall not be able to go but since it is a new place for him I shall send Ishwar Sahai with him in case I do not go, as there is no associate at Haridwar. At all other places he will find our associates there to help him and be benefited by him. My second son Dinesh suffered from fever and due to that he developed pleurisy. This was detected by Doctor P. Sen two days after his illness. He is being treated for it. There is no cause of anxiety.

I have completely recovered from boil but Shri Raghavendra Rao developed a similar one at the same spot. He too is now recovered. See, this is the benefit he derived from me by coming over to this place. Saint Kasturi is here. She has been called by me as Shri Raghavendra Rao wanted to see her. She offers *namaskaram* to you. You have done well to make arrangement for taking back the Tamil books from Shri N. Kumaraswami.

With best wishes to you and love to children and respects to Appaji,
Yours,

Ram Chandra

P.S.- Shri Swami Sewa Nand is no doubt a saintly man.

In addition to that I have already stated about Shri Aurobindo. I may say that he was no doubt a highly learned man and a philosopher too. He had done great service to humanity. He had laid down hints for further development of thought. This is a great thing but the spiritual approach in each individual case always differs and I can safely say that you have gone far ahead.

Ram Chandra

June 14th 1958

My dear beloved and revered Gurudev,

Please accept my humble pranams. I am in receipt of thy affectionate letter. I am so very sorry that you are suffering from dry cough as you had it at Tirupati and also from boil. I am however relieved of anxiety thanks to your writing to me as also Shri Sahaiji that it is under control.

Thy wonderful letter regarding Shri Aurobindoji throws a clear light on many facts. It explains why as early as 1944 one sufi who had come to Tirupati told that he was not as high as I thought of him. His name was Abdul Ahmed (babaji). In 1945 I was prevented by mysterious spiritual forces from going for darshans. I thought that it was done by Shri Venkatesvara our patron deity. The last time that I went there was in 1947 when I also visited Shri Ramana (the first and last time). I had no inclination thereafter of going to Pondy even on the date of his demise. Though I was invited to their functions.

But for thy grace I do not think that I could have gone forward to a stage from where I could observe these undoubtedly great souls. Indeed I predicted astrologically that he was bound to pass away before 1950 in 1936-7. Of course they could not believe me. I also in another paper wrote that there was an egoistic assertion and the result was mortality.

Now I need not worry about them but push forward to the goal. I got a book yesterday for review *Swami Vivekananda in America* published by Almora people. It is interesting. How high Swami Vivekananda was Thou has thyself spoken.

I am deeply sensible of the love and affection that the Master has for my humble self and pray to Him of all wisdom and light and glory to lead me to the Ultimate. I have only one idea now, that of attaining the Ultimate and by Thy grace and I hope that my love for thee may grow more and more intense and concentrated as to be constant remembrance.

Shri Balasubramaniam has gone to Madura and is expected back in a couple of days. The college reopens on Monday and the work will start in right earnest.

Our satsangh is doing well. The individual sittings also are fairly good.

Three new satsanghis had come for sittings today, their names are as follows:

1. M. Sreeramulu B.A., Assistant Secretary to Government of Andhra Pradesh, Agriculture Secretariat Dept. Hyderabad

2. D. Damodaran B.A., (Upper Division Clerk, Health & Local Administration Dept., Government of Andhra Pradesh, Hyderabad), No.1 C-2 Erram Manzil, Khairtabad, P.O. Hyderabad.

3. Sri Y.K. Srinivasan B.A., Upper Division Clerk. Acct. General's Office, Bangalore City

My wife's health is due to the recurrence of an old complaint sciatic type. The children are keeping fit as also my father.

By the time this letter reaches thee I presume that Chiranjeevi Dinesh Chandra will have got rid of pluerisy.

Indeed I believe I wrote to Thee about the title of my address at Calcutta — Shri Aurobindo as the father of future philosophy and insisted that the final word on the subject is not his but the beginning.

I do not know when I would have the opportunity of paying my humble respects to thee at Shahajahanpur and also to Saint Kasturi. My deep pranams to her. My love to all.

With all my soul and being yours,

KCV

Tirupati
23rd June 1958

My dear and beloved Gurudev,

Please accept my humble pranams. I am hoping that by now you will be free from cough and etc., and are restored to health. Shri Balasubramaniam had been to Madhurai and Trichy and returned to station day before yesterday. He had met Shri Tyagarajan and others at Trichy.

I have a matter to place before you. Shri Balasubramaniam feels that sittings with me aggravate his piles etc, even when he sits for the satsangh. This is rather odd inference. It is a matter of great concern. None others feels like this here. I can only pray for him.

We have at present only a dozen regular abhyasis, the rest are indifferent and even absent. This is another phenomenon.

A new satsanghi or abhyasi came in at the instance of Shri Balasubramaniam, who belongs to Madhurai district. He took a sitting on the 19th. His name is: A. Audimoorthy, T. Kallupatty S.O. via Tirumangalam (Madhurai Dist. Madras S.).

I have not been able to express myself clearly about many things. It may well be asked when is the clear reading of a person made possible? In some cases it has been seen that my own light is reflected from the others? What is the possible explanation seeing recently almost all as coloured by the blue lighting?

Recently many persons, worshipers of Saibaba and Meher Baba, had come. I do not wish to probe into their status but that is for my own guidance. I am sorry I have begun to be inquisitive.

Regarding my experience of the present state or stage I have to submit that it is very dry. Infrequently I have the experience of fullness as in the last satsangh yesterday. Master, how can I say that I have gone beyond or far ahead of the gentlemen you had mentioned in your last letter?

Things here are in the outer world much the same and indeed nothing has been clarified. I am attending the College from the 26th instant as no contrary order had been passed. Further the new set up does not promise any good work to be done. I cannot of course get reconciled to this except by feeling that All is for the best in the long run. It is this that continues to cause anguish and depression. Yet one finds that one has to carry on the running of the family and employment seems to be the only way. **To make ends meet.** Resignation to God is the only way as far as I can see, and I believe I have done it to God and Thee.

In the meanwhile I am praying that light be granted to me to be able to do my work for thee and be able to serve the Master, I know that but for thy grace the work could not be done and further I am aware that though I am not perfect thou makest it appear all the work as perfect. Transmission is by thee alone and I seem to be just an imperfect conduit pipe, unconscious of the flow of Thy energy. I pray for more and more illumination of the path and the highest achievement of union with Thee — the ultimate.

Children are busy joining the colleges and my father is progressing well. Please convey my regards to Ishwar Sahaiji and other associates,

With loving pranams,

yours
KCV

[Editor's Note: the following was hand written by Dr. KCV on this letter:] This letter not sent, as I received a letter from Shahjahanpur that Dinesh Chandra shot himself dead on the 20th of June.

STRICTLY PRIVATE

No. C 295/SRCM **Shahjahanpur, U.P.**
Dated 30th June, 1958

My dear Varadachari,

Received your affectionate letter of 14th June, 1958. I could not reply earlier due to the unhappy incident of Dinesh's death. He was a young man of character and firm will, possessing a sound physique. He was bold and courageous but at the same time obedient and respectful towards the elders. By nature he was silent type with firm determination. He was not excited by the news of failure but remained perfectly calm and peaceful, busy with his own plans, perhaps. His death has opened for me a new chapter to think over. I put down the same to you for the correct solution.

We must have faith in God and the Divine Will, which is the last resort of us all. But being a free thinker, I feel induced to trace out the real cause of the incident on the basis of my experience and whether it could be averted or not.

A few days after his examination was over an idea flashed across my mind that he may likely shoot himself if he fails in the examination. But the thought disappeared the very moment it arose. Again on the day of occurrence, the same idea came in several times, but I paid no heed to it. Why? I do not know. Nature's Will over-rules everything, but I feel bold enough to assert, irreligious though it might be, that it could be stopped or averted if I had attended to the thought arising within my mind. Usually in all such cases related to my associates, I am always alert and do my best to remove the effect of shock instantly. Why I failed to attend in this particular case is a mystery to me! His suicidal tendencies were known to my mind and could very easily be removed by the exercise of spiritual force or by administering some Homeopathic medicines for the purpose. I failed to do anything and he went off uncared for in this respect. Was it the Divine will or the result of my careless inattentiveness?

For some instances of the kind I may say that once one of my associates (a man of very ordinary standing of only a few months) chanced to meet two of his friends who had resolved firmly to commit suicide and were going to bring their plan into action. He talked to them for some time, inwardly meditating on the thought that my power was working through him to change their minds. After a few minutes they confessed that they had given up the idea of suicide.

Shri Kashi Ram of Tinsukia once resolved to end his life by striking his head against the wall in a fit of devotional madness. But the moment he stood up for it, he saw me in a vision, pulling him aside and rebuking him for it.

Another incident happened two years ago when he was leaving this place for Assam. Finding him to be very sad and remorseful, I told him that I shall accompany him during the entire journey. He realised my presence all along. During the course of journey he had to cross the Brahmaputra by steamer. But as no steamer was available at the time he preferred to take up a boat in order to avoid delay. But unfortunately the boat began to capsize in the middle of the river. All of a sudden my mind echoed that Kashi Ram's boat was in danger. Instantly I rushed to the spot in the astral form and carried him safely to the other bank. Kashi Ram felt that he saw my form in the river supporting the boat right and left till it got safely to the bank.

As for Dinesh just before committing suicide, he offered the last moment homage with real faith to my Master and then thinking of me he pulled the trigger. He had great faith in me and my Master, this I did not know before. Regarding his inner state he was all light within, having a very pure heart. As the result he was already in a state of elevation at which the formation of samskaras ceases. After his death I studied his case and found very few samskaras of the past life in him, which could be very easily exhausted within this very life. The suicidal ideas were of course there in heaps which I cleared off and burnt down. Soon after, the soul appeared to me and fell down at my feet saying that he was very sorry for all that had been done and apologised for it, stating that he could not gain liberation unless I pardoned him. I pardoned him and he is now in the Brighter World.

Now the mystery for you to solve. If it is taken as a Divine Will, no question arises at all. But if it is weighed philosophically, the theory of determination and indetermination comes in.

Let me come to your letter referred to above. It is good, what I had written to you about Shri Aurobindoji tallies with your astrological perceptions also. If you want anything further about the inner history of his spiritual pursuit it can also be given to you in a nutshell. I tell you one thing in this connection. Before he regularly started spiritual practice blue light appeared in his heart which he took to be from Lord Krishna. It is not a new thing. It can occur in different ways to individuals who have got pious heart. The amalgamation of thought according to its tendency with the matter, produces light according to it. Since he was highly intellectual the same colour he noticed in the form of light. Our method is systematic and we allow the different colours to come in the natural way. To those who take up the coloured light, it also changes in its different stages, but the process to get the right thing is prolonged.

I tried to find out the gist of your speech at Calcutta in the Amrit Bazar Patrika but I could not get it. If it is published, please send to me a copy of it, if possible. You are perfectly correct in saying that the final word in philosophy is yet to be said. He has dealt with the different stages of consciousness with minute divisions in them, and it was on account of his vast knowledge and ability. His expression too is very clear. To my view too they are as clear as daylight but I have neither words nor ability to differentiate them. I have given in the *Efficacy of Raja Yoga* that consciousness is not our goal. The time is soon at hand when you will actually realise it yourself, because you have already crossed the major portion of consciousness. When you cross all these states of consciousness you will come to a dormant stage or the silent type of consciousness. When you go farther into it, you will have immense power at your command. I think it may not be a vain assertion to say that the rotation of earth can be stopped for some moments if that power is utilised. It can be utilised for general good of the world; change of season can be affected by it; rain can be brought in at any time. But however we may proceed on we have to remain dependent to the Divine. I tell you one thing more which may seem to be contradictory to the above view. When Nature gives sole charge of a work to any one, She does not then meddle with what he does in that respect.

Let me tell you that Atri Rishi who is still alive and resides in Himalayan region is as handsome as you are and your features resemble his to a great extent. He is in charge of the adjustment of seasons. If he does anything nature will not interfere in it. He does what is needed. Only if any commanding authority orders him to have showers, he is bound to do that. He can do it himself if it is within the range of his programme. I have written all this simply for the sake of your general information.

The money preceding from the sales of the books should be kept with you in the Mission's account to be used for the further publications.

I shall also go through the book *Swami Vivekanand in America* which you are going to review.

But that will be possible only when I am there in my next tour. Swami Vivekanand was indeed a very high personality. His master once revealed to me that he could make only one man and he had transferred all his powers to him, while on death bed, just as my Master had done in my case. I have previously pointed out to you that when a saint of calibre leaves the world the power he possessed is left for the disciples. If there is no disciple able to digest it he has then to wait for the purpose or transfer it to another capable man without any regard to *sanstha*. By his Master's order he did transfer his power to me claiming me to be his representative. I had to accept it under instructions from my Master. Two more saints have done likewise. I find a similar example among Sufis where a great saint had nominated his representative after a lapse of 150 years. My Master has instructed me to take Swami Vivekanand also as master and that his orders require no confirmation from him. He has severed his connection from his own *sanstha* in 1949 when I was on tour to Gaya along with Ishwar Sahai. Since then the curvature has started in that *sanstha* and it is now going down towards degeneration, as Shri Krishnamurti of Madras has already guessed. Under directions from Swamiji I had intimated this fact to the President of Ram Krishna Mission Calcutta requesting him to connect his dynamo with me to receive spiritual help. There was no reply. Probably he took me to be a man of insane mind.

After writing the above, I received your condolence letter of 23rd June, 1958. I am very grateful to you for having consoled me so lovingly. In my earlier days I had lost two sons and one daughter, one son aged 9, the other aged 4 and the daughter aged about a year. Their death did not affect me more than that of a tame bird. But the case of Dinesh is different. The horrible scene I witnessed at the time, together with an idea of my own negligence in the matter as stated above often makes my heart heavy. According to my nature I would have felt alike if I had witnessed such a scene elsewhere. My tender heart is unable to bear such afflictions and that is the main puzzle.

With good wishes and love to children, and due respects to Appaji.

Yours,
Ram Chandra

P.S.- A copy of the horoscope of dear Dinesh is enclosed herewith with a view that it may help you to study the reason of his sad passing away and other related factors.

Ram Chandra

Tirupati
undated

My dear Beloved Master,

Please accept my salutations and pranams. I received your loving letter. I can well appreciate the deep distress that has been caused by the death of Dinesh. Indeed for men other than thy calibre it would have been terrible. But the distress in Thy case is not merely love but the peculiar hand of fate. I remember challenging Aurobindonites who said that though astrology is true yet the Yogi transcends the laws and determinations of the stars. All that can be done is that we can utilise the forces of the stars for the higher purposes of higher evolution. Indeed this death is an opening to Ch. Dinesh quicker to the liberation he asked for free from the maddening crises of examinations, which examine nothing at all really. Even so the death of Aurobindoji must be an opener to new frontiers to him, frontiers he would not recognize as he was committed gravely to a different view. The problem of determinism and freedom of will or the power to change the natural law or change over to another law is indeed beyond most of us. I cannot say that there was dereliction or non-alertness something deep in Thy Being must have prompted the neglect to take precaution. That is the Divine Will, with which Thou art indeed identified. That shows thy transcendence. We have not been able to explain why there should be this neglect to take warnings at home. There must have been a deep feeling of the Master taking care of one's own. The secret meaning of this the Master alone can say. It is exactly a similar situation to what Naciketas foreboded when he asked what happens to one on release: does he exist or does he not? However I must pray to the Master to bear with this calamity and protect His heart which is very tender and sensitive to this. Our philosophy has no answer to this except to say that man hopes he is free and deeply feels that he ought to be free to change all natural laws. Hence all our effort.

I felt that this news may not be distributed to all but since it has been done I pray to God that all satsanghis will pray for the Master's Health and the welfare of the departed soul, however misguided. I personally do not like mystery but things do happen that lead us beyond the level of ordinary perception.

I should very much like to know more about the personalities spoken by thee in the last letter.

Master when I had been trying to observe thee of late frequently I discovered that in Thee there was hardly any stir or movement but the calm plenitude of the dusky dawn — colourless but sometimes glowing with subdued light. Then I knew that thou art indeed the supreme Personality. This has been very constant and I prayed that I may perceive thy form also.

Thou sayest that very soon I shall reach the silent consciousness which is beyond all consciousness. I am eagerly looking forward to that stage when I shall drown myself in Thee. Digested by Thee I shall discover the true poise of being I hope.

Though I find myself incompetent to console Thee yet I know that it is most difficult to console the children and Mataji at home. The mystery of death is indeed the profoundest mystery and if our yoga can open up the frontiers of this would beyond it would perhaps remove the terrors and agonies of death. It has to be some thing that comes with the vividness of a real experience and that is one of the many yearnings in my humble heart.

I shall send a copy of my speech at Calcutta as soon as I receive it.

Thy kindness and love to me are such that thou attributest achievements to me when really it is the Master's. All progress in this place is due to Thy Grace and presence within me and with me permanently.

All children are keeping fit. They have deeply been moved by the tragedy suffered by Thee. My father also is keeping fit.

With love,
Yours,
KCV

No. C 302/SRCM **Shahjahanpur, U.P.**
Dated 8th July, 1958

My dear Varadachari,

I acknowledge the receipt of your affectionate letter dt. nil. I will reply it a few days after.

Of course my letter No. C 295/SRCM dt. 30th June, 1958 was private and it should be treated as such. Dinesh's mother had already passed away in 1949. Had she been alive it would have been the hard task for her to bear the shock.

Respect to Appaji. Love to children.

With best wishes,

Yours,
Ram Chandra

11th July 1958

My dear Revered and beloved Gurudev,

Please accept my loving pranams. I received very gratefully your letter of the 30th as well as the p.c. which reached me yesterday. Yes. I fully appreciate the point and as you have already stated it I shall keep its contents private.

I find that the time of birth of Dinesh is not in the horoscope enclosed. It is stated that it is *tulalagna* and that is not enough for our purposes. However I found that some of the most important planets are on 'suicidal' degrees and that has been the tendency all along. I once remember to have read the wise saying of a Greek Satyr: "The first best is not to be born: the second best is to die at once." Such a purified soul as Dinesh must have felt this call. Thou hast thyself told me not to give sittings to students and boys who are yet studying and that is presumably because they discover that there are more things than study can give.

The Samartha Guru Mahatma Ramachandraji's oil painting was completed and was installed in the hall in the house on Monday evening.

I have been feeling thy presence and full force during the sittings at the satsangh on Sunday mornings. I have also been perceiving pressure in different parts of the head. I perceive continuously 'Thee' as a firm light — colourless. I do not perceive Thy Form but the formless and indeed this seems to be for me the only way of perception of the rest of the sadhakas too. I pray Master that thou mayest grant me the prayer to be able to see, hear and mind all through thy divine vision, audition and mentation, so that I may cross over this ignorance. It is true that for the first time during the past few weeks I have been finding myself to be all light — more like the moonlight than the sunlight. Surely I think one reflects the Divine light.

The love for thee may it grow every day till I can be drowned in Thee or more fully get digested in thee.

The abhyasis are, some of them at least, like Dhond Rao and Someswara Sarma, experiencing elevation during their abhyasa and satsangh and individual sitting. Dr. G. Kuppuswami is certainly progressing, his inner system is more and more clean and clear though he says that he has nothing special to report. Indeed there is more and more quiet. Y.K. Laksmanan is progressing satisfactorily though he has been going through the colour experiences, but the colour that grants him peace is red and disquiet is blue. Otherwise he is quite all right, he has had the ajapa experience also.

By thy grace the affairs regarding village which was worrying my father for the past eight years has been squared up last week and we have sold away the lands. I believe my father's mental condition will improve considerably and he will be able to grow spiritually. I am praying for thy grace.

My wife's health was causing anxiety but now it has subsided and there is yet some difficulty which by Thy grace will go away in a few days.

All children have joined the college and by Thy blessings will have a successful time.

I learnt from Shri Thyagarajan that Shri Raghavendra Rao wrote to him that the Master will be touring the South during November and December as usual. It goes without saying that we shall be most happy if you could spend as much time as you can spare for this place, not less than 10 days.

In case I have to go to Ahmedabad during December after 18th the programme can be had either before or after 27th December when I hope to be back. But otherwise it will be all right.

Praying that I may attain the Ultimate and know all by thy grace and for thy work, I offer my loving pranams to you,

yours as body,
KCV

No. C 310/SRCM **Shahjahanpur, U.P.**
Dated 15th July, 1958

My dear Varadachari,

Received your affectionate letter as referred to in my previous card. I was really waiting for your injunction regarding the settlement of the cause of Dinesh's death. I do not keep any secret and want to stand before you as naked as I was when I was born for the first time. It will be revealed to you sooner or later because you are gradually coming in conformity with me. I remember that if I find anything substantial in me, Kasturi's thought was there to reveal it. There are one or two such examples more. There is no mystery in Nature herself. It is our complex thinking alone that has made it such. Believe me, my dear Varadachari, that at the time of Dinesh's death, I was perfectly well-balanced, and still I do not lose it even for a moment. When I study myself I do not find any feeling of grief or sorrow within, but as my heart is tender and habituated to feel the pangs of others it sometimes plays its part momentarily in this case too. The horrible sight of his deformed figure, sometimes coming to my mental view, leaves a little pressure on the heart. But in spite of it all, my spiritual services towards my brothers continued as usual, except with a gap of two or three days, which I devoted exclusively to

Dinesh. My daily routine including regular meals, physical exercises and everything goes on as usual.

As you say in your letter that you have not been able to explain why there should be the neglect to take warnings at home. The other day my revered Master, verifying all that you have written about the Divine Will, said to me that the happening was bound to come and when the idea of his suicidal tendency came to my mind, it was He who had made me forget it instantly, so that I may not exercise the powers bestowed by Him for averting the incident. Look here, my Varadachari we cannot meddle with what is ordained. Regarding the change in natural laws, Lord Krishna will have to come down again, if needed.

Doctor! You say that you fall short of reading others, I find that you have got a very good *anubhava shakti*, and the few lines that you have written about me offer ample proof of it. You have rightly depicted my inner state so far as I understand it myself. When the consciousness grows dull and assumes the form of silent type, the reading of such things becomes easier and you are coming to that level. Please recall to your mind the incident I wrote to you about some time ago, concerning Shri Radhakrishnan at Trichy. He wanted to judge me, but as he was not internally so deep to be able to know what I am really bestowed with, I got down to the elementary stage and made the vibrations stronger to give him the clue. It is really wonderful for you to come to know of my position, and this shows that you are so deeply connected with my inner being. If a saint tries to judge me internally, he will come to the conclusion that either I am a dunce or only a simple-minded fellow (if he takes a favourable view). When a man reaches the final state of Negation, his actual depth can hardly be fathomed. I tell you plainly that I am still unable to know the real depth of my great Master.

You want to know about the other personalities, hinted at in my last letter. They are Chaitanya Mahaprabhu and Mahatma Buddha. Besides these great personalities, I was offered field for work by Christ himself during the war time, giving the result of war beforehand and also by Guru Nanak. But I offered my apology to them for thrusting myself into it of my own accord, promising to do my best if one required my services of his own free will. There are so many other saints, whom I do not even know have also transmitted to me in dreams and allowed me to take up their work. This had also been the case with my Master too. Lord Krishna is the Head and Supreme Patron of our *sanstha* and the name Sahaj Marg came direct from Him. The very words echoed distinctly through the vibrations received direct from Him.

Regarding the mystery of death, I can only say (but that of course requires practical experience) that when an abhyasi is favoured by God to have a jump into the everlasting peace and unbroken silence, he does not then like to stay in the body even for a moment. But he is made to live till the time matures for his death, by means of bondage kept in it. When a man having body goes beyond the sixteenth circle he does not like to live a material life. I prayed long to my Master to let me stay in that condition permanently without any bondage, so that I may have enough experience to bring that thing to common view. He was kind enough to grant my request and had kept me in that state for twenty-four hours and His will instead of bondage was working to keep up the material existence. The experience I got was that I grew dumb. But I can give this experience to those only whose inner state warrants it.

The agony of death becomes bitter only when the idea of body sense is present. When that is gone there remains then the soul-idea to be forgotten. When that too is gone for good, you have secured the Union and the idea of existence is extinct.

So long as we recognise the world as it is, we hatch in the difference between this and the world beyond. When this difference disappears the whole Universe seems alike, rather it turns into Wilderness, which is a real pitch felt in the Brighter World. We then get into conformity with the real spirit, marking both the worlds, the material and the Brighter. There remains then no difference and no barrier and we feel the same air everywhere, in the material world or in higher planes. That may in a way be expressed as the drowning state in real spirit where everything abandons us. The condition is not so difficult as it seems to be and it comes by itself through practice under the system of Sahaj Marg. It is the easiest because it has no material base. There remains then no difference between life and death, both appearing in true sense to be mere relative terms. This is what I meant by the phrase, "the structure falls off," used in the *Efficacy of Raja Yoga*.

After dictating the above I received your next letter of 11th July, 1958. Your Intense devotion gives me such immense happiness that I am sometimes led to think that with all my spiritual services to you I am still wanting in giving you due return of it.

The light becomes 'The Light' when its glow or lustre fades away, The Dawn colour being the material exposition of it. I wanted to give you some practical experiences last year during my visit there, but on account of my indisposition at the time I could not do so. I wish I may not fall short of it this time and pray to my Master for it. I shall keep in mind your programme during the coming December, while fixing mine for the South India tour and shall consult you on the point. I propose to devote more time with you at Tirupati because there are so many satsanghis there. The abhyasis in your charge are all improving. Mr. Kuppuswami is improving in devotion and has made a definite progress. Regarding Mr. Y.K. Lakshman's feeling of a soothing sensation in the red colour I may say that that being the colour of the point No.2 known as the seat of Atman, gives him peace. As for the feeling of disquietness in the blue colour, I think that he has practised some *yog*-like things previously, which if he reveals them to me I may be in better position to explain. Meanwhile I shall however see that the discomfort thereby is removed.

I am glad to know that your worry about the village land is now over and that Appaji now feels more satisfied. Your working in connection with his inner system has been wonderful, though I too have transmitted to him three or four times. Now I shall try to take him in my usual routine. I sometimes get anxious about sister's health. She has to pull on all the burden of the household work with little time to rest.

I may here put before you my latest experience about one of my associates. When he came to me for the first time about three years ago he was extremely gross. I removed the grossness to my best capacity. When this year he came for the second time, I found him full again, but with the subtle form of grossness and it becomes the hardest task to correct the subtle state of grossness. By the Master's grace I traced out the cause with great difficulty. It was, he relied more upon his own labours than upon the grace of God. This is a new experience to me. You will please impress upon every satsanghi to rely upon God's grace, doing his duty faithfully.

I am glad to inform you that you have stepped into the next region (i.e., Point B) at 12:50 in the night following the 16th July. You will please observe the difference in the condition at the points A & B. I hope the yatra of this region will also start soon.

The date and time of birth of Dinesh, according to his horoscope is 13th (Krishna Paksh) of the month of Kartik (i.e., 29th October, 1940) at 59/52 (59 Ghari & 52 Palas) or 6:12 morning, calculating the day to commence from sunrise as usual in the Hindi system. But as it was the morning time (6:12 A.M.), according to the current English system of calculation of dates, the day is changed and it is then 30th October, Wednesday and not as given in the horoscope. The time of sunrise on that day is given as 6:27 and the time of birth is 6:12 i.e., about 15 minutes before sunrise. So according to Hindi calculation it is the 29th October (Tuesday) but according to the English calculation it is the 30th October (Wednesday). I hope you will adjust yourself accordingly.

Saint Kasturi is also here and she offers you *pranam*.

Please convey my respects to Appaji.

With best wishes and love to children,

Yours,

Ram Chandra

P.S.- I have made certain investigations relating to Dinesh's death. Now I want to see how far they tally with your reading of the horoscope. I shall afterwards release the findings to the preceptors for their knowledge and experience for public good.

Ram Chandra

Tirupati
July 24th 1958

My dear and beloved Gurudev,

Please accept my humble pranams of love. I do not know how to express myself before such love as thine. But for thy Grace I do not think that I could have been able to perceive thy condition at all, for it is something so high. I do not know why I am unable always to keep up that vision, which only means it is due to thy grace. I have hardly any views on many matters since I find that no distinction can be drawn between living and the dead. I do not know whether this is the nature of point B. I suffered exquisitely from herpes zoster for twelve days on the left shoulder and left scapula. I have somehow learnt the art of enjoying physical pain. You have asked me to note my condition. I have been rather in a difficulty about this being untrained in self-observation in the sense you want. By thy grace I think I will be able to do it. Anyhow I found that my superficial and surface thoughts have a knack of obtruding whenever I begin to give sittings and it used to require an act of prayer and will to proceed with the sitting. However in the meanwhile the abhyasis did feel nothing of this but experienced thy presence etc.../ I pray to thee to grant me the capacity to throw out all such interferences of my superficial life. Secondly I found that I wish to spend my time in doing thy work — spiritual — rather than seek to attain the Ultimate myself. Today I found that I want to reach the Ultimate alone. This difference in attitudes is rather funny. I know that it is thy wish that each one of us should experience the Ultimate and the path of Return rather than try to see what the Master previously states about it, as that would lead to prejudgment. Individual judgment has to be developed and cultivated. I pray that this new faculty may develop in me steadily. Master alone can grant me this.

I was thinking of some personalities as Meher Baba, Sai Baba and others. Last week I got a journal entitled Mother from Calcutta, about one Shri Mataramdas Omkarnath who used to initiate by rousing the Kundalini, very much like one C.V.V. many years ago at Kumbhakonam. I could not find much time for the study of these persons. Though I have the *amurta* or formless experience of persons I have not been able to get the *murta* form-experiences so that I may be able to fix the points about which you have spoken and written. I am wondering sometimes whether I am perceiving the previous lives of the abhyasis when some incidents occur in the course of the sittings. I can only pray that these may become clearer and clearer.

I am happy that you will be spending more time with us and at Trichy. I am due to go to Trivandran on the 9th August. If I can find time I shall get down there and proceed to Tirupati. I am going to Bezwada on the 28th. I have written to Shri Bro. Kumaraswamy and hope to meet him and spend some time with him.

Please forgive me as I seem to be taking much of your time on these personal problems. I sometimes wonder when I would reach the 16th circle so that one may experience the here and the hereafter and be able to communicate with the two at the same time.

It is so very kind of the Samartha Guru to 'verify' but there is surely a vast difference between my ignorance and His Omniscience. Thy affection for me is surely very deep and I do not know how I am fit to receive thy Grace at all. This is a mystery for me. Could you explain this. Every day I feel I am in the Kingdom of Grace. Is this the passing beyond to the points A, B .....? There are so many things that I wish to write and discuss and know and experience. I am looking forward to the experience and understanding of the different centres and points by thy grace. I am so happy that the abhyasis are moving towards the real experience by thy Grace.

Children have all joined the College. My wife's health is better. I am trying my very best to help my father. But thy grace is all effective and by that I hope to live and move and have my being.

With loving pranams, Yours as body,

KCV

No. C 339/SRCM **Shahjahanpur, U.P.**

Dated 29th July, 1958

My dear Varadachari,

Received your affectionate letter dt. 24th July and you will get the reply of the letter in detail, when you return back from Trivandrum.

I had also been at Trivandrum in 1945. If you find time, please get down at Trichy so that the satsanghis of the place be benefitted by your company.

I received a letter from Shri Thyagarajan, informing me that you will visit Trichy on the way to Trivandrum.

All my children at Tirupati will take the spiritual trend in due course. My prayer for them at this time is that they may prosper in life.

I am exceedingly happy that my boy Chi. Aravind has attained his 23rd birthday. May he live long and prove himself worthy of the soil of India, where many great men were born and rose to the eminence. I suffered also from herpes zoster in the scapular region three times in my life which are very painful. I wish that you may not suffer for the second time.

With best wishes to you and love to children and respects to Appaji. Yours,

Ram Chandra

Tirupati
8th August 1958

My Beloved and Revered Gurudev,

Please accept my humble pranams. I believe you would have received my letter with enclosures by now. I finally decided not to go to Trivandrum. I have been feeling very sad and agitated for no reason except of unfounded imaginations but not quite unfounded also. By the grace of the Master I think that all the fears etc., will pass away. I am so sorry not to be able to go to Trichy also. I am afraid that Shri Balasubramaniam has rather misunderstood me completely. I of course do not discourage him in his ambitions even for the Mission. I am not made his way. I am sorry he raised many points in his letter to you, which was not shown to me (for I infer that from your reply to him) and to Shri Raghavendra Rao. I am not of course thinking in terms of enthusiasms. I believe the Master knows everything about me. The Mission's work is the work of the Master, and every preceptor is responsible to the Master who may direct him to do work in any area. Surely your orders are final to me. But I do not like to be committed to programmes which I may not be able to fulfill. As thou art aware my father's health has been giving me some worry whenever I leave station, and as I wrote to Thee I am finding it very trying with heavy work at the College and journeys do not help me to recoup my health. Anyway I leave it to the Master to decide everything for me.

The condition represented in my previous letters has not altered at all. The influx of my own thoughts seems not to abate. But the abhyasis are feeling improved.

I am regular in my work I believe and am trying my best to deserve Thy grace more fully.

I do not know when I would gain complete confidence in myself regarding the perception of other's condition. Indeed some of these days I was quite unable to find it. Today I saw a person in meditation during the sitting given to Dhond Rao, and could not recognize him. But after the sitting the abhyasi told me that he saw the Master seated before him, and at the end of the sitting as if an electric current passed through his lower limbs.

Master, please do not think me amiss. I am praying to be dissolved and drowned in the Ultimate — Thee. Without that deep and abiding Experience I do not feel at all anywhere. I am but putting my condition as it is prevailing in me. I am afraid of going about also and lack the confidence which Shri Balasubramaniam has. Thou self alone can explain these things to me. I mean nothing about my Brother Balasubramaniam. Indeed though my foes abound and are anxious to do their worst, it is all Thy grace and whatever happens may be for the very best and a blessing. Permit me to seek forgiveness if I have written anything. My apologies to all about whom I have thought ill and above all permit me to be Thine more consciously and fully and permanently within me.

With affectionate pranams,

One dissolved in thee,

KCV

No. C 377/SRCM **Shahjahanpur**
Dated 9th August, 1958

My dear brother Varadachari,

Received your loving letter dated 24th July, 1958. It is good that you have perceived my inner condition. It really shows how much tenderly you are connected with me.

I have often written to you whatever good and virtue you feel in yourself is all your merit. I would like to quote a Persian poet, "Love takes its abode in the heart of a beloved before it brings lover to him. It is the candle that kindles first before the moth comes to it."

When Saint Kasturi was on point B, I had described the condition laid in the letter, but my memory is not sharp. I forgot it, what I read from your condition and described by you also is surely the condition of point B. The consciousness with which you are connected with the material world is growing dull and void. The condition if you study deeply, you will find that there is some feeling what one feels in the grey of the morning. At the time of dictating letter I found that there is something which prevents you in feeling it. I will devote myself hereinafter to remove it.

Your sentence that you have learnt the art of enjoying physical pain reminded me of my Master. In his last days he was suffering from liver abscess, and the pain was acute in nature and unbearable. During that time he used to sing *bhajan* (the song sung in the praise of God) instead of wasting time in crying. He was one of the best singers. He knew the art of singing with the help of chakras. This seems to be his own discovery. I also consulted a few famous singers about it but they were silent saying that only the higher saints can sing in this way. He used to sing sometimes from *brahmandi sur* and the result was that all of us were in the state of trance.

If superflous thoughts come when you transmit others, you should not worry about. Mostly they are not yours. But they appear like that on account of the push from behind. Sometimes the thoughts of the abhyasis strike when you are transmitting them. The environment brings about these things because the yogi begins to be super-conscious and sensitive and cleaned. Even a little darkness appears to him like a heap. I give you an example as to what the environment affects. A few years ago I was at Mathura and meditated at the place where Lord Krishna was born. There the mosque stands; the thoughts of theft began to resound while sitting in meditation on the platform of the mosque. I opened my eyes for a little while and then again went into the meditation. To my utter despair the same thoughts crept again. I studied the situation and came to know that this is the den of thieves which after enquiry found to be correct.

I give you another example of the same type. I was at Hardwar sometimes back and put up in a *chaultry*. I meditated in the room allotted to me and found that a woman appeared before me with her throat lanced. When this scene remained for sometime I opened my eyes and stopped meditation for a few minutes. When I meditated again the same appearance and the scene was coming to my view. I then studied the case and found that the same woman was assasinated there and buried on the spot where I was sitting in meditation. I could not guess as how much time elapsed before she was killed. I cleaned the spot affected and transmitted the dead lady for the peace of her soul. After doing this I found that every thing was calm and quiet and dead lady was coming no more to my view. There are so many examples connected with me and my Master.

I am exceedingly happy to note that you want to spend your time in spiritual work so dear to me and Master for the good of the mankind in preference to your own advancement. It shows how broader heart you have got. In such cases God helps with both hands enriching one spiritually. On the contrary you felt that you yourself want to reach the goal. This is of course funny, but since you have the idea of realising the Ultimate in the bottom of your heart, it clings to achieve the One-Ultimate.

My Master used to say that I brought the *anubhava shakti* from the past life, but still to develop it. I used to remember my Master constantly, linking at the same time to the condition which I used to have in the flight. I got accustomed to do two things together. If you take care a little your practice will bring the desired result. I assure you that you are not wanting in *anubhava shakti* but the way by which it is brought out requires improvement.

Shri Sitaramdas Onkar Math is a great scholar of Sanskrit learning. He is a pious and a religious man. Dr. P. Sen knows him well. He is a Vaishnav saint. He teaches meditation.

May our Appaji live for hundreds of years, but as there is limit to it also, so it becomes our sacred duty as his children to send him free when the time matures for it. If we fail in this duty we are not free from parental debt.

I hope Appaji must be feeling calm as you have done his spiritual service. I must tell you one thing about it that the outer surface of the heart is quite clean, but there is grossness in the inner layers, for which please be attentive. Please take the cleaning of the whole system which includes *sookshma* body. I will also help you in this matter.

The thought of marrying my daughters Chaya here and Km. Padmini and Chitra there resound very often and we must try to have a good match for each of them.

Dr. P. Sen has gone to Nagpur on 4th August spending a few days with my associates at Lucknow, Kanpur, Agra and Allahabad. After staying sometime at Nagpur with his brother and cousin he will go to Calcutta.

Has Shri V.K. Narsimhan come back from America? I remember Shri S. Vedantam very much. He also seems to be the embodiment of love.

With best wishes to you and love to children. Respect to Appaji.

Yours,

Ram Chandra

P.S.- Dr. P. Sen of Calcutta has taken *sanyas* as I came to know through Chaturvediji.

His yoga pat (Christened name) is something plus Atmanand.

Shri Ishwar Sahai arrived here just this morning. He is on two weeks leave and will stay with me till 22nd August.

I am sending herewith seeds of a creeper. Since it is the rainy season they may all be sown in one bed. When the plants are about 6" in height they may be transplanted to suitable places in the Ashram, temples and houses. Its flower resembles a snake's hood with coils below. It is very efficacious in snake bite and in all rabid bite cases. In Burma it is known as Isarwal. But I have after great difficulty traced out its ancient name as 'Ishwarmul' which is so highly spoken of in Ayurvedic books. It has long been unknown in this country. My father got it from Burma.

In case of snake bite 5 leaves with 5 peppers thoroughly powdered and mixed with one ounce of water is to be given to the patient. It may be repeated after 5 or 10 minutes, if its effect is not traceable. If it bears good effect the repetition may be after longer duration.

Rains are very here these days. Most of the rivers are in spate. The Ganga and the Yamuna have crossed the danger point at several places.

No. C 385/SRCM **Shahjahanpur, U.P.**

Dated 14th August, 1958

My dear Varadachari,

Received your affectionate letters dated 5th August, 1958 and 8th August, 1958. Since second one is confidential I replied in my own hand. I hope you must have received my last letter along with comments on diaries.

Your frank disclosure of private difficulties is a remarkable sign of affection. I too disclosed everything to my Master. Thus the question of troubling me on this account does not arise. I feel your difficulties much and I am ready to extend every possible help. Accordingly I pray for it.

If I put up the atrocities of your opponents before God for justice, I fear the faulty persons will be duly dealt with. But I have never done such a thing so far, in spite of the fact that often in my life I had to pass through such circumstances.

I tell you an episode from my life. After my father's death on 7th January, 1933 one of my uncles (distantly related) wanted to have in charge of the management of our estate, so that he may have a chance of deriving all possible advantage by fair or foul means. I and my brother both did not accept his offer and this turned him into an opponent. For years together he remained so, creating difficulties for me at every step by underhand means up till his very death in 1956 he went on with his activities setting up causes of worry, harassments and loss for me. He excited persons against me, tried to involve me in law cases or other entanglements. He even did not restrain from gangsterism in order to harm me in any possible way. Though I too, being in possession of a state had every means to pay him in his own coins, I never made up my mind for it. I bore everything patiently and calmly remaining ever on the defensive side with no intention to retaliate. During his last days his own policy turned against him.

Another incident is connected with Shri Kashi Ram of Tinsukia (Assam). His brother-in-law (i.e., sister's husband) who was also a partner to his business was somehow kidnapped and murdered. His dead body was found lying on the back of his house after five months and it showed signs that murder had taken place about a month ago. At that time Shri Kashi Ram was here. When he went back the Superintendent of Police came to him for enquiry suspecting him to be a culprit. Shri Kashi Ram's thought took a strange turn. He began to see S.P. who was interrogating him in my form with extreme love. A few minutes after the S.P. was moved to tears and embraced Shri Kashi Ram warmly assuring him that he was convinced of his innocence. He further promised to trace out the real culprits soon and since then he is ardently busy with it and has made several arrests. All the time he was calm and fearless in complete resignation.

So far it replies the confidential portion of your letter. For the rest please see the enclosed letter.

Yours,
Ram Chandra

No. C 386/SRCM **Shahjahanpur, U.P.**
Dated 14th August, 1958

My dear Varadachari,

In your letter dated 2nd August, 1958, you write that your anxiety about the condition of a patient often troubles you. If you entrust the patient to the care of God, doing your own part of the duty, the anxiety will be reduced. I have advised Shri Munjanatha Iyer of Mysore to approach you for contact and satsangh. He has also expressed his desire to see me here in September. He says that he has begun practising. You will yourself find out, when he is before you, whether he is gross or subtle. He is a coffee planter. Will you please write to me whether your sadness and agitation has disappeared or not.

You rightly conclude that the work of the Mission is the work of the Master. It is for this reason that a preceptor can take up work, according to need in any area, without consulting me. The divisions are only for the purpose of regulating the activities of the individuals and making them feel their respective responsibilities for the spiritual good of the abhyasis.

I have great consideration for your health. The thoughts flashing across a trainer's mind do not affect an abhyasi, because it is the Divine current, which after descending upon the trainer passes on through him to the abhyasi. Besides the impulse imparted to the abhyasi is regulated in accordance with the suggestions you offer.

I wonder how you say that you are lacking in perception. Your reading of the inner state of Appaji and of others, so far, has been quite correct. It is, in my opinion, not the lack of perception but of confidence. It can be removed if you only apply your insight and feel satisfied with what comes to your view internally.

Shri Sitaramaiah gives in his report that he saw a boy holding a chart in front. The boy must be Dinesh who, as he told me, visits the centres of the Mission in fulfilment of his pledge. He is frequently at your place during the time of satsangh. He demands for spiritual work but I have so far been silent in the matter. He, being bestowed with liberation, can help the members of his own accord. During his life time too he felt greatly interested in hearing about you, although he had not seen you. He knew only Kumaraswami and Raghavendra Rao, who had been here.

I wonder why Shri Balasubramaniam does not come to you for individual satsangh when he lives so close by. This I inferred from the fact that you never mentioned his name among those coming up for satsangh individually.

It gives me great joy to speak something relating to my children at Tirupati. When I look to my heart, I find that they are all connected with me. As the result prayer for better prospects of life in all its phases, gushes out from my mind unintentionally. They love me dearly and I too take them to be my own. May they all prosper, both worldly and spiritually. Your responsibility is reduced when they are settled in life. I expect Mission's work from them and I have a right to it. Recently I saw a funny dream. Shri Jawaharlal Nehru, the Prime Minister appeared to me in several different aspects. I remember only one. It is this. He was holding a court, seated in a chair. He wanted to deliver a judgement and he asked me the meaning of the Quranic phrase of the Mohammedans "La ilah il-lil-lah" (There is no God but the One — Allah). I turned towards his clerk who was a Mohammedan, and he gave the meaning. I awoke. What may be the interpretation of it I do not understand. Perhaps it may be that he might be growing somewhat religious minded.

With best wishes and love to children. My respects to Appaji.

Yours,
Ram Chandra

No. C 441/SRCM **Shahjahanpur, U.P.**
Dated 29th August/1st September, 1958

My dear Varadachari,

Received your loving letter of 17th August. I am happy to learn that you got the extension of service, for one year. Extension as a rule is always given for a period of one year, let us trust in God; when He has heard our prayer this year He will hear us next year also.

You see yourself in everything, that is a good spiritual state. It will be rarefied as you proceed till everything goes away. It is no doubt a remarkable *anubhava* that you saw me entering your body, it shows a *laya avastha* in a good state. If you search deep in you, you will find my abode in you. I put you to the point 'C' along with point 'B' near about 15th of August. Now the yatra of both the points is running side by side. I want that, when I get the opportunity of meeting you, you may be able to cross the 5 or 6 points out of your own endeavour and let us pray for it. The levitation you felt is the seedling for the reality, it will end in negation ultimately. I hope the reality is soon to dawn on you. Everybody will call your present state a good presence of reality, but this is not the end of our efforts, I have yet to take you further along. The light as luminous grey is a sign of real light.

I received a letter from Mr. Manjunath on 28th August, 1958 saying that he will reach you on this date.

I have received a letter from Mr. V.K.P. Nathan, the editor of 'Thinakaran' 'Sakuralai', Navaly, North Manipay, Ceylon, asking me to send him 2 copies of *Sathyodayam* for review in his esteemed journal 'Thinakaran' a daily paper. I am sending him 2 copies, as desired, out of those received by me from Madras. I am asking him to please send the paper containing his review direct to you for your perusal.

I received a letter from a Book & News Agent at Madurai asking me to send him 50 copies of *Sathyodayam* along with a Railway Receipt and a bill for the price by post. He also asks me to let him know about our other publications. His post card is enclosed herewith. I am writing to him that he would receive the required copies direct from you; please settle with him if R.R. may be sent per V.P.P. or only a bill for payment, as I do not know the party. Regarding other publications I am writing to him the name of the English book, *Efficacy of Raja Yoga*, which will be supplied to him if desired, although we have in hand a very limited number of copies of the book with us.

I received a letter from Mr. M. Ramulu enquiring certain things about abhyas. I am enclosing herewith a copy of his letter along with a copy of my reply to him for your perusal.

Shri N. Thyagarajan of Trichy has sent me his diary I am herewith sending it along with a copy of my reply to the same for your perusal. In the other letter, as he writes, he was told by me to proceed to Rameswaram and the poor fellow went there. I also made a remark in this very letter that this letter includes the reply of the other letter with the direction to consult me beforehand if such a thing occurs in future. These things speak of his faith and obedience no doubt, and in such .cases consultation is always necessary because it is very difficult to understand if it is the echo of the individual mind or the real being. You need not send back the diary or other letters sent herewith.

I have studied the case of Appaji and I am very thankful to you that his inner layer has been cleaned to a very great extent. In a few days you will find him free from this.

All the associates under your guidance are decidedly improving and I am entirely satisfied with your work. I have a mind to give more time to Mr. Vedantam. I shall write to you when I hear anything from Mr. V.K. Narasimham.

With best respects to Appaji and love to you and the children,

Yours,
Ram Chandra

P.S. The food stuff is very dear in U.P. on account of failure of wheat crop in March last and the untimely rains. In many places granaries have been looted.

R.C.

6th September 1958

My dear Beloved and revered Gurudev,

Please accept my humble pranams. I received your affectionate letter with enclosures and greatly appreciated them.

It is true that the Master has not yet begun to use me for the work ahead. I read that 5th February 1962 will be the beginning of a new epoch as seven planets have a conjunction, so to speak, in one house and a solar eclipse. A student of Ouspensky, late Rodney Collin, has spoken about it. Of course that is a long way yet.

Personally I am yet going through the double movement — my outer self and Thy supreme power in transmission — when these two get to be one I believe it will mean a great advance. When it would be that my dissolution in Thee or God will mean that perception of all Reality and in Reality and for Reality?

Shri Manjunath had been here and I wrote to you about him. Shri Thyagarajan sent me your note about him, but I proceeded independently. About Shri Thyagarajan it is really a case requiring immediate attention. I can say that even Shri Balasubramaniam was somewhat carried away by his romantic imagination. I am glad you have written to him clearly. I am going to Trivandrum on the 2nd October and hope to break at Trichy on the 3rd morning, and start at 10:30 A.M. there and reach Trivandrum on the 4th morning. I have business at the University in the afternoon there. Mostly I will return that night itself and get down at Trichy if necessary on the 5th evening and after four hours entrain at 9:30 p.m. for Madras.

This programme would stand unless I am followed by my wife, in which case I may go to Madura also and extend my leave by one more day. I shall write to Shri Thyagarajan early enough.

I believe your health is much improved. I am glad to inform you that the work of the well has been completed and it has cost us Rs.715 or so.

I am happy to learn that my father's condition is improved thanks to Thy grace. So also am I happy that Shri Vedantam is in your thoughts.

I shall be indeed very grateful if I can move forward more quickly and realise the essence and feel it and drink it and drown myself in it and lose myself. There is a peculiar sense of vacuity in me which I am unable to explain.

Lacking siddhis, one at least prays for a fuller experience of God and Master. Thou hast asked me to let thee know where thou art in me? I have not been able to locate thee, but I feel that it is at the central region marked in the diagram. Is it so? If not please reveal that secret to me. I believe it will work no harm.

All children are well. Today is Shri Krishna's Janmasthami and May His blessings be on us all.

With loving pranams,

Yours,
KCV

No. C 472/SRCM **Shahjahanpur, U.P.**
Dated 14th September, 1958

My dear Varadachari,

Received your affectionate letter dated 2nd September, 1958 and 6th September, 1958. I am happy to note that Shri Manjanath Ayer attended the satsangh and reaped benefit of it. He is really a sincere man and will turn out a good member of the Mission if he regularly practices on devotional basis. It is correct that I have taken his case from 9th August, 1958 and engaged myself in his inner cleaning which I felt necessary. He feels heat in the evening and I cannot say whether it is due to some mistake in *pranayam* or to some other cause. I have written to him to perform *sheethali* and the way to do it which proved beneficial to him. I have not yet received any letter since he left Tirupati. I had replied his previous letter saying that the doctor had appreciated him greatly.

When I look into you I found my presence in your body. The feeling of vacuity is a happy sign and will work as a foundation stone of negation. When you arrive at the depth of vacuity, the condition becomes remarkably good. When that state too bids farewell, God is nearest.

I remember I had written to you in one of my letters that you are coming to *turiya avastha*. How happy am I to see the same state in you and in Shri Raghavendra Rao almost simultaneously.

Your presence in Trichy will be very beneficial to the satsanghis and the people will be attracted towards you if they hear your speech. There are two persons at Madura also whose particulars are with Shri A. Balasubramanium Ayer. There are a few men at Madura who want to start the practice as Shri Thyagarajan writes. He knows those men.

There is a magazine 'Film of India' in which predictions by an astronomer are given. He has drawn up the horoscope of India and Pakistan. He says there will be famine beginning from 1959 and getting worst in 1962. In 1965 Portuguese will attack Bombay with the help of Pakistan. The big people of Bombay will flee away to Gujarat and Maharashtra. With the help of Maharashtrians Bombay will be conquered back. During this struggle Pakistan Govt. will vanish, East Pakistan and West Pakistan coming over to India, and western frontier province becoming Pakhtunistan will go over to Afghanistan. The ministry is likely to change and another ministry will come in. Thereafter the condition of India is likely to improve. The next elections will be won by the congress no doubt, but it would be hell of a job to succeed in the election. But the circumstances will demand a coalition ministry and no party will be in extreme majority.

Captain Laxmi Narain Srivastava of New Delhi conveys his best respects to you. He is staying with me and will live with me for about 2 months. He is now almost free from neuralgic pain after a year and a quarter. I gave him an Indian drug which brought sufficient relief. The medicine is *asafoetida talabi* and *musabbar* in equal quantity. Pills are to be prepared in the size of green gram. Two pills in the morning and two pills in the evening are to be taken with hot water. The medicine is also useful in sciatica pain. I do not know the English name of *mussabbar*. The Hindi word for it is *ailwa*.

I forgot to mention a few facts in connection with the prophecy. Recently one of my advanced associates has written to me that the wave of Almighty has begun to descend for the change of the world. About seven years ago one of my associates had written to me that he saw in the vision, while meditating, that the map of India is before him having a curtain over it with the word danger written on it, and I entered the danger zone. Afterwards he saw the same thing in the dream. Swami Vivekanand in some of his lectures said that the Godly energy was set in motion and he was dead sure that a personality had come into existence somewhere in Asia who will work for the good of the world. I also pondered over it and found the gradual descent of divine energy for the change. It is coming with some check, because as I understand if it may be brought in full swing the special personality's work will be over and he will have to leave the world immediately. Work he has completed but there is a check for the above reason because, who knows, he may be thinking of doing some spiritual work, too, side by side for the benefit of the human race.

We have all kept fast on 5th September on Shri Krishna's Janmashtami and I myself have transmitted the men keeping fast on 5th and 6th September. Shri Vedantam is attracting me too much nowadays. Shri A. Balasubramanium's case requires labour.

With best wishes to you and love to children and respect to Appaji.

Yours,

Ram Chandra

P.S.- I am still waiting the reply of the queries about Dinesh to arrive at the correct solution about timely and untimely death. He failed in Biology by one mark and in Hindi by 3 marks although he was a good student in Hindi.

Ram Chandra

15th September, 1958

My dear Revered and beloved Gurudev,

Please accept my humble pranams. I received today a letter from Shri Ishwar Sahaiji about Dr. Sen with enclosures of your letters to him. It is a sad thing and I only pray that these events do not occur again and again to cause mental worry to you in your present state of health. I shall take good care of myself in respect of such gentlemen as Dr. Sen. Please permit me to say that I do not know why I did not have a good opinion of him even when you had written to me about him in your letters.

I am more concerned with the report that your health is not good and you are in fact not improving at all owing to one reason or another. I am taking this opportunity of imploring you to take care of the physical as it is very necessary for some time to come, though you may yourself think that you would be more efficient when you give up this body than when in it. I for one must plead that till a particular state of verification of the infinite possibility of the Spirit is had here and now our Mission may be one more hope and not a realisation. I wonder whether it is not the attractiveness of Shri Aurobindo. By the by, I have to bring to your kind notice that the Aurobindonites have not published my address at Calcutta nor my contribution invited by them in America. That is how the wind is blowing. This throws on me the burden of having to prove that our path is higher and fuller and more dynamic than that of Shri Aurobindo. I do not know how I could do it. Indeed I have been more than feeling worried about the constant invasions of my private thoughts and anxieties etc., even during the transmissions, though again I verified and found that the abhyasis are not interfered with by them. This is the general condition. I am praying as to when I would be in that condition of 'Tam', and when I would distinctly be able to verify the so called centres etc. and appreciate the progress made to that ultimate state. I am so sorry to pester thee with these problems of mine. Shri Manjunath Iyer wrote to me today that he has been feeling lighter and calmer in mind and that he would go over here in the beginning of October or the end of September. All other things are going on fairly well.

I found that I could not write much these days for I feel that a real and fully authentic work must come from realisation and investigation. How it will be possible to 'compete' with Shri Aurobindo or others so that a higher note and authentic experiences and directions and laws can be presented I do not know. I do not know whether I have at all a part to play in that regard. I tried to read Dr. Radhakrishnan — I found at first difficulty — at another point I found it rather dark all over. Yet is he not today at the very top — from where does he get his power? even as Shri Aurobindo?

You wrote to me about Nehruji once recently. Yes I had a funny dream a few years ago (3 yrs) and that was when we were as if old friends. Yet we have not even met, not to speak of being known. If he believes in higher spirituality it is only when he finds the barrenness of socialism and Radhakrishnan's humanism or Buddhism Hinduised.

All children are keeping fit. May I pray that the unconscious influence of Sri Dinesh's death will not affect your health any more and that Thou wilt regain perfect Health. The Mission has need for Thy presence and physically and all through. Please assure me that Thou wilt regain the precious health.

With loving pranams,

Yours,
KCV

No. C 506/SRCM **Shahjahanpur, U.P.**
Dated 25/26th September, 1958

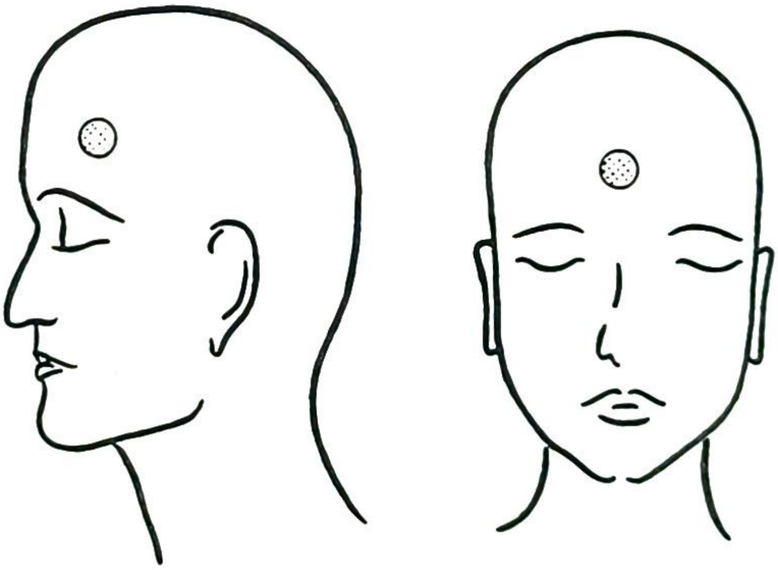
My dear Varadachari,

Received your affectionate letters dated 15th September and 18th September, 1958.

My health no doubt has gone down these days on account of stomach-ache of acute nature due to acidity. In the rainy weather it generally happens, but it is subsiding now. There is one thing more responsible for my ill health, and it is my sedentary habit, I like to rest more than to walk. I will somehow try to leave it. Due to this trouble I suffer from low blood pressure also.

I am perfectly sure that the attractiveness of our Mission will prove real and will not remain simply a hope and I feel that it will be proved so through you. When you will begin to bring up the real thing I have strong hopes that the super-conscious state will work as is also the experience of a few of my advanced associates. Before writing the above I studied a little about your inner system and I came to the conclusion that the points of *saraswati* is in awakening state. If any one of us recites the *mantrams* of Rig Veda pertaining to *saraswati* the stress effects the points described hereafter, as verified by my conclusions:-

It will become more glittering if a little more attention is paid to it for which I pray.



Point of Saraswati

It seems to be the egoistic period of Aurobindonians which may in due course be responsible for the downward curvature of a *sanstha*.

Dr. Radhakrishnan is an intellectual person and you will find him to be mostly honoured. An associate of mine, who was Pro-Vice Chancellor along with him at the Banaras Hindu University described him to be un-spiritual. A very great scholar Shri Jaideo Singh once told Dr. Radhakrishnan that at many places he had failed to convey the real spirit of Indian philosophy and Dr. Radhakrishnan replied that while writing his books he had been interpreting Indian philosophy to the West. If you study his system you will find inwardly dark and a kind of network in *sookshma sharir*. He is of course a learned person but with a limited scope of conception and is not really at the very top. He has no concern with the main source. I expect you also to study.

I take delight when you write anything about your progress, as you feel. There is no question, at all, of bothering me. About thoughts I have already written in one of my letters in detail. You are perplexed when you think those thoughts as yours. When you are mine, everything, good or bad, belongs to me, and you are free. I am dead certain that you are not forming samskaras as I had written to you.

(Your letter dated 18th September, 1958) — How much pleasure, excuse me, I feel when I see in your letter that it does not give you any satisfaction at all, because if a man is satisfied at any stage that means he has blocked the way for his further progress. I remained so restless for years together, but it had some taste. I remember I have spoken this thing before the gathering of my associates that the taste I found in *ashanti* state is not found in *shanti*, but then there came a time when I was thoroughly satisfied, since then I felt neither *shanti* nor *ashanti*.

Dr. Kuppuswami is decidedly improving and devotion has much developed. Since the prediction of Mr. Rodney was there in your letter I also thought of quoting an astronomer who had predicted about India recently, merely as an information for you. As for me I rely on what comes direct, because thinking may be incorrect, nature's work is of course going on, let us see what conditions it creates. In case I find anything worth mentioning I shall certainly write to you.

I am satisfied with your findings about Dinesh. My views about him are that he has been committing suicide all along for three *janmas* almost at the same age. In his previous birth he was a Kshatriya by caste. His family matters, though not very acute, were the cause of his suicide. His present *janma* had the suicidal tendency which was noticed at times by the members of the family, but I was told of these things when he ended his life. If you had talked with him, you would have felt that he is in a benumbed state which shows his internal absorption and carelessness to the body. When he was given any money he would usually refuse it saying that he does not need it. About his age my conception is that, had he not committed suicide he would have lived for some time more. I studied the case of Gandhiji and found that he was to survive because one of the saints had transferred his life when he kept fast unto death. All this shows that the effect of the stars is certain. Master had burnt all the samskaras, *punya*, and *paps* of Dinesh, hence the Liberation. He gave up his life in His thoughts first and thinking of myself when he shot himself.

I received a letter from Shri Manjanath Iyer that he will be going to you on the 2nd October, 1958. I have, however, asked him to fix up with you before going to Tirupati as you sometimes go out on official work.

With best wishes, and love to children. Respects to Appaji.

Yours,
Ram Chandra

Tirupati
30th Sept. 1958

My dear Revered Gurudev,

Please accept my sincerest and loving pranams. I am so very happy to receive your kind letter dated 25/26 inst. I am happy to learn that your health will get improved. I have been wondering sometimes whether your ill health is not on account of your system as such but a reaction to some cosmic and supracosmic events. I have several times felt very distressed when some far off events had happened. Being indeed that personality whose concern is the entire created world, it is just likely for me to infer that. I pray that thy health be restored fully as quickly as possible.

I am leaving for Trivandrum on the 2nd morning via Madras. I get down at Madurai for a few hours and then continue my journey reaching Trivandrum on the 4th morning. Starting back that night itself I shall get down at Trichy on the 5th Evening and if I can I will catch the Tuticorn express that night. If however associates press I may stay that day and start the next night and return via Madras on the

7th night. With your blessings and grace I hope that everything will go on well and my work for Thee will be successful.

The following new abhyasis took sitting from me freshly:

1, C. Sivaramayya Narayanavanam (Chittoor Dt. A.P.)

2, C.P. Krishnamurthy, Lecturer P.B.N. College, Nidubrolu (Guntur Dt.)

3, T.A.P. Anantachari, Clerk T.T. Devasthanams, Tirupati.

First and third are above forty or forty-five, the other is a young man.

I have been particularly happy about thy readings of Dr. S.R. It confirmed my perceiving just a blackness that would not yield. Thanks to thy grace I have been able to break through darkness of the abhyasis. Thanks to thy grace also am I able to conjecture the state of the abhyasis. Thanks to thy grace again I find that though the intervening thoughts come constantly I am just becoming indifferent. I also found that the Master has been pleased to clean up all that I had prayed for in respect of this place and temple and my father and children too. All belong to Thee and it is thy will that works. I am praying to Thee to experience that Real. Regarding the awakening of the point *sarasvati* it is yet too early to say how that divine force will work in me.

I am however very restless in a sense though I am seeing that the transmissions produce peace in the abhyasis.

I am looking forward to the reading that may be made in due course regarding the events to come in 1962.

Sometimes I have felt it impossible to do anything, no inclination to anything at all. My thoughts move only towards thee and the ideal for I feel that not until I am able to experience, attain and enter in that I would be competent at all to speak or write about any of the truths of being or reality or work, or speak about the same.

I have been attempting to find out what some (Aurobindo for example) means by the Logic of the Infinite. It has been rather difficult to make any real sense out of that term. I yet hope that with the help of *sarasvati* I would do it in the near future and submit it to thee.

All children are keeping fit. As you know Chiranjeevis Aravinda Rajagopal, Srivatsa, Narayana, Chitra and Bhagavan Vijaya sree are going for their final examinations and are working hard. By thy grace I feel that they will pass through them unscathed and well.

I am in all likelihood going to Ahmedabad for the Philosophy Congress in the Xmas vacation i.e., 17th to 28th December.

I trust all my sisters and brothers at home are keeping well. My regards to Capt. Srivastava.

With loving pranams,

Yours as body,
KCV

Tirupati
8th October 1958

Dear Revered and beloved Gurudev,

Please accept my humble pranams. As soon as I arrived last night at 12:30 p.m. I saw your telegram about the collapse of a portion of your house owing to high floods and that all are safe. This is one more of the incidents which casts a gloom over all of us. I can only pray that the Master should not be visited by the calamities that men ordinarily are having. However there is a deep reflection within me that this testing of us has to stop. Thou hast no samskaras of any kind and yet why these. Lacking as I say the sight and vision and knowledge we are open to serious doubts. This is about normal. I can only pray that the Master should not permit himself to appear to be a victim of ordinary events. Not that I seek miracles but I seek that poise of peace that passeth understanding. This is my prayer. What repercussions this will have, even as the other incident of Shri Dinesh on the Mission I cannot say. I can only pray that the Master keep us free from dejection and doubt and let the Mission grow from more to more.

I got down at Madurai but only Mazusekharan met me for the second time and got a sitting in the train, whereas Karuppanna swami met me on the 3rd evening and did not come on the 5th. He is yet undecided or experimenting.

I got down on the 5th evening at Tiruchi and stayed for the 6th also. That evening I met the abhyasis Thyagarajan, Krishnamurthy, Shri R.

Varadarajan and others and indeed gave a general sitting and individual sittings to those that did not have any sittings so far. I next morning gave to all abhyasis new and old a sitting and also in the evening. At 6:00 p.m. I addressed the Rotary Club on 'Raja Yoga' — however in a general way introducing them to the subject.

I was confronted with a problem regarding one who sought a sitting and wanted to follow this path. He is one Shri Ramanathan. I was told he met you during your last visit and Mr. Thyagarajan told me that you did not even pay attention to him. He seems to be very interested and indeed the sittings etc., took place in his house whilst I personally resided with Shri R. Varadarajan, Srirangam. His case is: he is suffering from leucoderma. He is otherwise all right. He had an operation for vasectomy and was afraid of yoga lest it should rouse Kundalini and so on and that this operation might unfit him for yoga. I was diffident also to take up but prayed for guidance from Thee and gave two sittings. I however made him understand that the Master's special permission will be sought. I found nothing seriously inwardly wrong — my impression may be wrong. I pray that the Master grant me guidance. Though I did transmission continuously for 2 1/2 hrs on Monday 6th I did not feel very tired. All this is due to thee. But since coming over I have been having quite blank mind and I do not know when the invading thoughts that have not stopped will stop.

Abhyasis:

1. R. Varadarajan Ranga Sramam, 140 Ammamandapam Road, Srirangam

2. V. Natarajan, Keelakalkandar Kottai Alatur Post.

3. K.S. Krishnamurthy, Keelakalkandar Kottai Alatur Post.

4. S. Ramanathan, 2 Andar St. Tiruchirappalli 2, (the gentlemen mentioned in the letter)

5. D. Radhakrishnan Hindi Pankit, National college high school.

6. C.V. Krishnamurthy, Electrical Servant 65 Chinnakadai St. Teppakulam

7. C.V. Subramaniam dispatching head S.M.E.S.C. Ltd. 67 Chinnakadai St. Teppakulam

8. K. Subramaniam, Cotton Press Bhimnagar Tiruchi 1.

9. Krishnamurthy, Vanapattarai St. Tiruchi 2

10. Masi, Vanapattarai St. Tiruchi 2

11. L.K. Krishnamurthi, 7 Butterworth Road. Tiruchi 2

12. M. Sundaram, 1 Narasupillai Lane Andar St. Tiruchi 2

I am sure Sri Thyagarajan will be writing to me in detail.

I am hoping that by the Grace of God and Master, Master will be soon free from all the worries that are of our condition. I dare not discuss more on that just now. I am awaiting a detailed letter about the disaster there in the meanwhile I am praying for all welfare. All are well at this end.

With loving pranams.

Yours,

KCV

Tirupati
19th October 1958

My dear revered and Beloved Gurudev,

Please accept my loving pranams. Since receiving Shri Ishwar Sahaiji's letter about the conditions at Thy place and how the Master had quite a trouble with the floods and how it was impossible to save everybody except with mere cloths worn at the time, and how everybody at home is forced to stay in the front portion of the building, I have been feeling very dejected. When I think of Thee in such a condition, my first reaction was what I wrote to thee in my first letter. But since then I have been constantly thinking of thee. Is it for constant remembrance of thee that thou has done this O Supreme Master.

Again Thou hast blessed me with the vision of Thy state — of perfect state of Blue-colourless state also, and I had felt since then thy occupying me fully though not yet constantly. Yet I am blessed by thy supreme condition in me when thou art in me.

On the very day thou hast sent me the telegram I was thinking of Thee as thou has directed me when I felt myself to be in a confused condition.

I had prayed and again and again I pray to thee O Master that thou shouldst not leave us as orphans in spiritual life. The trials that have visited thee these few months in almost quick succession and the letters of Brother Ishwar Sahaiji leave me in a state of mind that is far from jubilant. Indeed I have been feeling that I have not been blessed with the opportunity to go to Thee and be with Thee. Yet Thou hast in thy great love for me come to me and have poured thyself in me, a person who is almost nothing and unfit for thy residence. I know thou wouldst go on pouring thyself into me till I reach the place that I can by thy Grace.

Master when will I go over there?

I do not know how I can be of help to Thee and what thou directest I shall do as thy body and instrument.

I pray to Thee to let me know what happened at 8:25 A.M. there? At 11:30 I was overcome with a kind of dizziness and at 8:30 A.M. my wife also went through a severe attack of vertigo and palpitation of the heart. I believe that the Master is feeling better.

I had another feeling at the satsangh this morning, Thy presence. Secondly I asked all to pray for the Master. Thirdly I felt that the Master had the old building collapsed as it was reminding others at home of the sad incident of 20th June. The reconstruction of the building is of course urgent. I believe the conditions — after floods — are coming to normal. Please ask Shri Sahaiji to write to me. I learnt that Brother Raghavendra Rao is there. He is such a great soul and I consider him to be more fortunate than my humble self as He is having Thy grace of being with thee in the vacations. As I wrote earlier please do not fail to tell me what I should do.

Mr. Manunath Iyer wrote to me to say that he would be going over to Shahjahanpur after the 17th after reaching Delhi.

MASTER forgive me and us. Be with us and lead us to the Ultimate for that is thy great wish for all of us. Unworthy though we are Thou hast taught us to look within and see thee.

Thou art the only god and power to lead us to that ultimate state.

With love and devotion and surrender,

I remain yours,
KCV

No. C 531/SRCM **Shahjahanpur, U.P.**
Dated 24th October, 1958

My dear Varadachari,

Received all your letters, which I shall reply one by one after about a week. For your consolation I may say that I do not feel the least disturbed by the collapse of the house which was only 28 years old. On the other hand I feel rather happier in a way. The current of the river, after washing away the Railway line, close by, had diverted its course direct towards my house, striking the rear wall with full force and it was but the Divine grace that saved the portion of the house which survived. Regarding your query as to how you can help me, I think the best way would be to pray that I may remain as happy as I am today, even though the sky falls upon my head.

Shri Raghavendra Rao arrived here on 19th morning and I was very happy to have him with me. Perhaps that was the only happening of the day, I can recollect, about which you made a reference in your letter. He went back on 23rd evening. Shri Manjanatha Iyer also came here on 22nd afternoon and left for Delhi the next day at 11:30 A.M. I could give him only two sittings. I have given over the charge of reconstruction of house to Shri I. Sahai who has enough experience of the work. The reconstruction is going on since 10th October. The winter season has now begun.

With best wishes to you and love to children and respects to Appaji.

Yours,

Ram Chandra

Tirupati

2nd November 1958

My dear Revered Gurudev,

Please accept my affectionate pranams. I believe that all of you are keeping fit and have got over the effects of the floods. I am indeed thankful to get a letter both from Thyself and Shri Raghavendra Rao of Gulbarga about all that has taken place during last month. It is a matter for great gratification that by God's grace all things have happened after all not worse. I have been expecting Thy detailed letter which I am sure will be coming in a few days. In the meanwhile I am writing.

Shri Balasubramaniam told me that he had written to Thee about his proposal to apply for aid to the Andhra Govt. from the G. fund for promotion of spiritual and religious institutions. It is for the purpose of building the Branch Buildings at the site recently acquired. If it has thy approval we will proceed. We might be asking them for Rs. 20,000, and may be able to get a good amount. We have to install an electric motor pump and a main building. By Master's grace if we get the grant it will be good.

I have been going through a very peculiar period. Dryness and even a kind of invasion of all sorts of personal thoughts during meditation and sittings. Yet the abhyasis to whom I was giving sittings had been very much profitted and reached somewhat the states of samadhi both in the satsangh and individual sittings. I have been praying to the Master to absorb me more and more so that I could go beyond to the condition of beyond-mind and recover the memory that goes beyond this life. I do not know at what stage I am. I dare not think that I am just staying at one place. I pray for the Ultimate progress and end. A kind of intense longing has come to me to be able to reach the state of utter negation about which thou hast written. I do not know when it would be possible.

I learn that thy health is not as good as desirable, and thou art becoming weaker — is it a case of sacrificing thyself for us? Master I do not know why I love thee so much so much so I am almost all the time thinking of thee. Thou hast poured thyself into me and yet I have not risen to the heights of spiritual being or fit for the permanent indwelling of the All in me.

Master I have a few points to refer to thee. I have referred to thee the case of Shri Ramanathan of Trichy. Perhaps Shri Raghavendra Rao will be able to do the needful.

I found that last satsangh (dated 26th) when I concentrated on point 2 *pindapradesh* I saw Shri Meher Baba there. Today when in satsangh I saw Shri Mataramdas Omkarnath present. Are these two illusions of my consciousness? Of course thou hast written to me about Shri Omkarnath. Is there any relationship of these personalities to the points or why is there appearance? I am sorry to give trouble. I believe that the point *sarasvati* is now fully active in me. Yet I am very loath to speak or write nowadays.

I am praying for the Master's health and glory and my satsangh here also joins me in the Prayer.

All children are keeping fit as also my father.

I do not know whether the Master would be in a position to undertake a tour in December this year in view of the several things that have happened especially the house.

My regards to Brother Ishwar Sahai and love to all children,

with love,
Yours
KCV

No. C 537/SRCM **Shahjahanpur, U.P.**
Dated 12th November, 1958

My dear Varadachari,

Received your affectionate letters dated 8th October, 1958, 19th October, 1958 and 2nd November, 1958. I have already given you the brief details of the flood disaster here. I had wired you simply because I felt you might be anxious after reading the accounts published in the papers. The small rivulet, Khanaut, which is only half a furlong from my house had high floods in 1842, 1894, 1905 and 1936 of which 1842 flood was the highest. But the present one has beaten the records by 6 feet. Out of thirty rooms in all, seven have completely collapsed besides minor damages to other portions. The lower walls are yet soaked with water. I am eager to have construction finished by 15th December but that seems to be almost infeasible. Under the circumstances I may not be able to undertake the South Indian tour. I may however go on tour in April although I am over eager to see you at the earliest.

I mark a peculiar thing in me that sometimes when I say "I will do a thing if God offers me an opportunity for it," I always fail to do it. For example this time I have informed all South Indian associates that I shall be there in December 1958 if God offers me an opportunity for the same. But I find I am failing to do it. But when I fix time and date I never fail to abide by it. I thought over it and philosophically I arrived at the conclusion that when I doubt I seek the will of God. The doubt itself brings the contrary result. I shall, therefore, advise my friends and associates not to let doubt come to their mind in any form because the inner force makes it stronger. Swami Vivekanand has somewhere said, irreligious though it might be, that the, "Weak is not helped by God." So whatever we are to do we must make our will firm and corroborate it with His Will as far as we can.

Your opinion about my health being due to some cosmic or super-cosmic events, may be correct. I find that something does come to me inwardly and it is diverted to others. But some of it definitely remains within me in the form of samskaras for the purpose of keeping up my life. My inner voice once revealed to me that a saint is the target of world sorrow and misery.

I am glad to find that your perception of the abhyasis is mostly correct, and I assure you that it will always be so. The first impression which strikes with firmness is always correct. If you doubt about it that will lead you to wrong conclusions because it will create an adverse effect as you have power in you.

Your work at Trichy had been excellent and I must thank you for it. As far as I remember Shri Ramanathan was keen about hearing the experience of other abhyasis in order to draw his own inferences. One or two abhyasis did relate their experiences to him. If he is the same man, he is so very gross inwardly that it will take considerable time for him to grasp its effect. I had declined to give him sittings on the grounds that he was prompted by expectations of miracles and not by the real thirst. I however told him our method and asked him to practise if he liked.

Regarding Shri R. Vardarajan I may say that leucoderma is not a contagious disease. When I guessed about him I found him as you have related. There are some strings inside his system which bar his advancement. I devoted sometime to free him of it when he had assured me that he would take up the practice. Mr. S.K. Rajagopalan of Delhi had been for a week to his house in Srirangam after your return from the place. He also met Shri R. Varadarajan and other satsanghis. Karuppa Swami of Madura is not taking any interest but following his own ways as I had written to Shri A. Balasubramaniam sometime ago.

It is a fact that you have been favoured with a vision of my state and you have also felt that I am occupying you, though not constantly yet. In this respect I may say that 'Supreme' (as you say) has taken charge of you. That is one of the reasons that the associates are spiritually benefitted by your company. You do not feel it constantly but the thing is there. The reason why you do not feel it constantly is that sometimes you are diverted to other work but when you again return to your own condition you feel that. Your feeling that I am automatically with you when you remember me and very often during satsanghs, is correct.

I perfectly agree what Shri A. Balasubramaniam has written to me in connection with applying for government aid for the building of Ashram. You may proceed on with necessary process for the same.

Dryness which you feel is the foundation of the state that will lead to Negation. Regarding invasion of thoughts I want to know whether it happens at all times or at meditation hours or satsangh. I devoted a few minutes every day before flood incident, to clear the sphere of your individual mind and I am sure that I did it to a great extent. What I find is that they are only at the outer surface; the inner layer being quite clear. This process will help you in breaking *manomaya kosh* (mental sheath). However you will soon be feeling free of these surface thoughts as well by His grace.

Your progress is not stopped but I feel that at the point D there is some grossness which when cleared, you will be sure that you are progressing. It is not a new thing with you but is common with most of the abhyasis. Please write to me if you feel like moving in a more congenial atmosphere.

We are in no way concerned with Shri Meher Baba or Shri Sita Ram Onkar Das. About the latter I heard from Dr. P. Sen that he is a great scholar of Sanskrit and well versed in the Vedas so he is worthy of respect. But I do not hold a good opinion about Meher Baba. Thinking again over the inner conditions of both, I may say that the former was in touch with egoism while the latter with Soul.

You have rightly discovered that the point of *saraswati* is active in you, but it is not fully yet. It will be so when the super-consciousness of *trikuti* is awakened thoroughly. I want you to come to it in natural course.

Dr. Kuppuswami is of course, almost free from inner darkness and that is due to your labour. I regret I could not reply to the diaries of associates at Tirupati which I shall do next time.

During *pitra-paksh* I offered *jal-dan* to your mother and found unadulterated peace being reflected from her to me. I had received four letters in Tamil which I had sent for translation to Shri Rajagopalan but since he had left for Delhi for his home, his brother sent the translation to me very late. All of them were orders for the 'Tamil books'. But I have none with me. So I send to you their addresses. You may send the books per V.P.P.

Our Appaji has also improved and he must be feeling peace.

With best wishes, love to children and respects to Appaji.

Yours,

Ram Chandra

P.S.- Received Rs. 100/- sent by you per m.o. The sale money of Tamil books may better be kept by you as I had written to you previously, so please do not send the money to me next time. I want to keep it reserved with you for next publication.

Ram Chandra

Tirupati

16th November, 1958

My dear Revered Gurudev,

Please accept my humble pranams. I was delighted to get your letter dated 12th November, 1958. I am glad to learn that the house is getting reconstructed and will be completed as early as possible. Though we are all disappointed that you will not be coming now we are happy to learn that you will come in April 1959.

It is somewhat of a coincidence to think that I suspected that which you have written about "if God offers me an opportunity". I am heartened to learn that hereafter you will not be in any doubt. I shall also be able to develop confidence if I do not doubt or leave an iota of doubt. This is a psychological discovery which is invaluable as a guide in the future.

There is a slight mixing up of names as between Ramanathan and Varadarajan. It is the former who suffers from leucoderma not the latter.

I am happy to learn that I am in charge of the Supreme and that more and more I shall be able to get out of the invading ideas however superficial. They come at all times. Perhaps I am very sensitive to the pressing day-to-day affairs though I suspected that it is the last gasp of these to take hold of the inner being. By thy Grace I hope to be rid of them.

Surely I would like to go forward pressing further to the Centre, whether it is going to be more congenial or otherwise that is Nature's will. I should like to know whether the points mentioned now such as A,B,C,D ... are capable of being localised at all, even as the point *sarasvati*? If so where?

I did not mention about Meher and others but because they came to the satsangh for whatever reason. I am not interested in them as such.

I have sent the books by V.P.P. to the addresses given. I sent the amount of the books *Reality at Dawn* and *Efficacy of Raja Yoga* (dozen each) as well as for the few copies left last time with me here of the same. The amount of the *Satyodayam* is being kept here alone as advised previously. On the 14th I posted the letter to the H.R.E. commissioner asking for Rs. 20,000 for building of the Ashram, as grant out of the Common Good Fund.

All of us are keeping fit. My wife today has taken ill but I hope by the Master's grace she will be all right soon. I must pray to Thee... ...with gratitude for having contacted my Mother during *pitr paksa* and given her thy darshan. My father's health is fairly all right.

I am enclosing herewith some of the diaries of abhyasis. Dr. Kuppuswami is improving very much. Shri C.R. Krishnamurti has been having asthma for the past one month so much so he could not attend either the individual sittings or the satsangh for the past one month. We had been to his place last week and he is slowly improving.

I believe that all are keeping fit there. Please convey my affection to Shri Ishwar Sahaiji.

With loving pranams,

Yours,
KCV

No. C 554/SRCM **Shahjahanpur, U.P.**
Dated 11th December, 1958

My dear Varadachari,

Received your affectionate letters dated 16th November, 1958 and 2nd December, 1958. Since the winter season has started I have improved a little in my health. Shri Ishwar Sahai is supervising the construction work. I have given him the full charge just as a client entrusts his case to the lawyer. The southern portion, under construction, is now nearing completion. I have set it apart for the rental purpose. The western portion of the house too will be reserved for the same purpose.

Thanks for a copy of the review of *Satyodayam*. Shri A. Balasubramaniam has demanded from me 20 copies of *Reality at Dawn* or at least 12 only. I am therefore sending you 20 copies. You have done well to send Mr. Annaiah Naidu to Hyderabad for the Government grant. Shri Ramanathan has not written to me anything as yet. I received only one letter from Shri Manjunatha Iyer since he left Shahjahanpur. I am writing to him now. Shri Raghavendra Rao has been transferred to Bellary. His address is as under:-

'Head of the Mechanical Engineering Section,
Polytechnic, Bellary.'

He had recommended Shri S.A. Sarnad for conducting the satsangh at Gulbarga during his absence, so I am calling him here during Utsava. He is also earnestly devoted to the Mission.

I am grateful to Mr. Varadarajan of Srirangam for his kind intention to pay for the Mission's publications. The Hindi book *Anant-Ki-Or* has now been taken up by the manager of the Press and it will be out by the end of January, 1959. I have requested Shri Radhakrishnan, the Hindi pandit of Trichy to translate it in Tamil, as he can conveniently do it, being acquainted with Hindi and he has agreed to it too. When the time for publication comes, Shri Varadarajan will be reminded of it. The Urdu book which I had written has been translated into English by Shri Raghavendra Rao, but we could not yet scrutinise it. Now Shri Ishwar Sahai has retired from service from 15th November, 1958. He will do it here in my presence after the construction work is over.

I want that whatever you speak on Sahaj Marg may be taken down so that it may form a valuable asset to the Mission, that is why I had requested Shri Thyagarajan to arrange for it, but since unfortunately it could not be taken down in full I shall wait for the next opportunity.

Shri Ishwar Sahai had sent six copies of *Sahaj Marg* in two covers for the sake of economy in postal charges. They were all for the Branch to be utilised in any way you like. You can offer them to deserving persons, libraries or associations at your discretion. I also received an order from Avadi for *Satyodayam* which I am sending to you for compliance.

You have asked me to locate the points A, B, C, D... It can be done if I give you the measurement of their localisation. They are adjusted one after the other but the difference between them is only a millimetre or two. As for *sahasra dal kamal*, there may be a difference of opinion over my views. I feel it for certain that *sahasra dal kamal* lies within the frontal lobe of the brain and the point commences after it. I have taken these points one by one in case of Saint Kasturi and she has described the condition of each in her letters. She has crossed on from A to Z and after it again from A-1 to Q-1. I do not know when they will exhaust. Now you can yourself put many dots as you like beyond the frontal lobe of the brain with the difference of a millimetre or two. In your case as well as in case of Shri Raghavendra Rao I want to take up several points together but after when you may be able to create an almost thoughtless state which will come automatically as you advance. I do not want to put a check in the thoughts. It should come automatically resulting from your devotion. I always proceed from the root and the same I am doing in all cases. As you advance your training becomes easier because the helping factor of God also develops. Doctor I tell you for your experience that when you feel confused or monotonous for days together or the presence of subtle grossness in you, think that you want to go up to another point for which a push is essential. The reason is that as you advance the subtle divine current becomes stronger and you have to go up the stream.

I am writing to you a recent example of Real Faith. Shri Kashi Ramji of Tinsukia underwent operation for appendicitis, and was in the course discharged from the hospital. After he came back the wound began to give out pus and blood. He ran to the doctor at Baraberi but the doctor was not present. The next time when he went to him he was again disappointed as the doctor was out again. In despair he returned to his house entrusting himself to the Divine care with the Master's thought in his heart. When he got up the next morning to his great surprise he found the wound totally healed up so that no bandage was required and there was no pain at all. Since then he is now all right. I envy his Faith. Doctor I do not know what has become of me. I neither feel devotion nor faith nor anything. I do not know whether I have been born or I am dead. At the same time I do not feel myself weak because that is the first lesson taught by my Master when he entrusted his work to me. He said to me that my will was working in matured state so if I thought myself weak I shall actually become weak. It is due to his grace that the thought of weakness never crosses my mind. When doubt totally vanishes the Will becomes unfailing and this is one of the characteristic features of *brahmagati*.

I often think of my sister. Please write to me how is she doing now. If you give her a very light sort of transmission in her heart thinking that her heart is gaining strength as much as is required for the body, it will be greatly beneficial to her. For the heart the transmission should be soothing. How to know that the transmission is soothing or not. When starting this sort of transmission if you feel yourself soothing it will work out the same effect on her. May Mr. C.R. Krishnamurti be relieved of asthma. Your reading about Dr. Kuppuswami is entirely correct. Due to his devotion he is developing a tendency towards absorbency. I am nowadays late in replying the letters due to my habit of procrastination which has developed on the pretext of displacement and unadjustment of things on account of dampness caused by the flood. Shri Ishwar Sahai offers his sincere apology for not writing to you since long. He conveys his *pranams* to you.

With best wishes to you, love to children and respects to Appaji. I often long for his *darshan*.

Yours,

Ram Chandra

I send herewith 50 Invitation cards of the Basant function and 15 copies of Mission's commandments in Kannada printed by Shri Raghavendra Rao.

Ram Chandra

No. C 566/SRCM **Shahjahanpur, U.P.**
Dated 24th December, 1958

My dear Varadachari,

Received your loving letters of 12th December, 1958 and 19th December, 1958. I regret I have to apologise again, this time for neglecting comments on diaries. I take up your letter only as it requires prompt reply. I had also sent *Efficacy of Raja Yoga* to some Professor in California, but the records not being in proper order yet, I cannot trace out his name. You can write to Patrin Sorokin for exchange of views. So far as I remember I too had once received their magazine and pamphlets long ago. It seems that he does not believe in yoga, which is the essential part of a spiritual life.

I have already taken up the work of developing your super-consciousness, which will help you a good deal when you begin writing on Sahaj Marg. I never took more than 21 hours for writing any of the books, childish though they might seem to be, for I pushed on with my own thoughts neglecting those of others collected in books. But you are gifted with spirituality and knowledge both so you can write very well. The help from the Master, I believe, you will be getting all through, every moment. What that help may be, you will feel yourself — easy approach to right type of thinking as you desire. I shall be grateful to you for your proposed introduction of the Mission's thought at the Madras Psychological conference. The Mission is yet poor in literature and I require the help of able men like yourself to make up for this deficiency. I shall be beside you when you shall be speaking on the Mission's thought at the conference. During this period I have been specially attending to you for the task ahead. There is a limitation between the spiritual and the material and if it is broken, both become one. In your case I thought of breaking it down but on second thought found it proper to let you come to it in the natural course and circumstances and factors for it will be created by His Grace soon. Your *anubhava* about your self as stated in your letter is entirely correct. You will please write to me if you feel more enlightened when you speak at Madras. I also congratulate you for the dryness which you have been feeling, though on the other hand people generally congratulate for richness. As you proceed the dryness which is a sure sign of higher development will be dwindling to take up the next higher approach towards Negation.

Recently a college professor of English came to me to learn hypnotism saying that it was of greatest utility so far as human welfare is concerned, whereas spirituality lacks in this respect. I told him that I know nothing of it so I am unable to help him in any way. He knew palmistry too. The next morning he offered to study my palm. Looking at it he was plunged in a sea of wonder saying that he never came across such a palm all his life. He had only read of such signs in books but had never found them out in any case. He told me that I had got the line of intuition and the Solomon ring and a few other things I do not remember. This made him convinced of what I do not know but soon after he promised to give up the idea of hypnotism and take up the practice on the Mission's lines. Since then he has been following with faith.

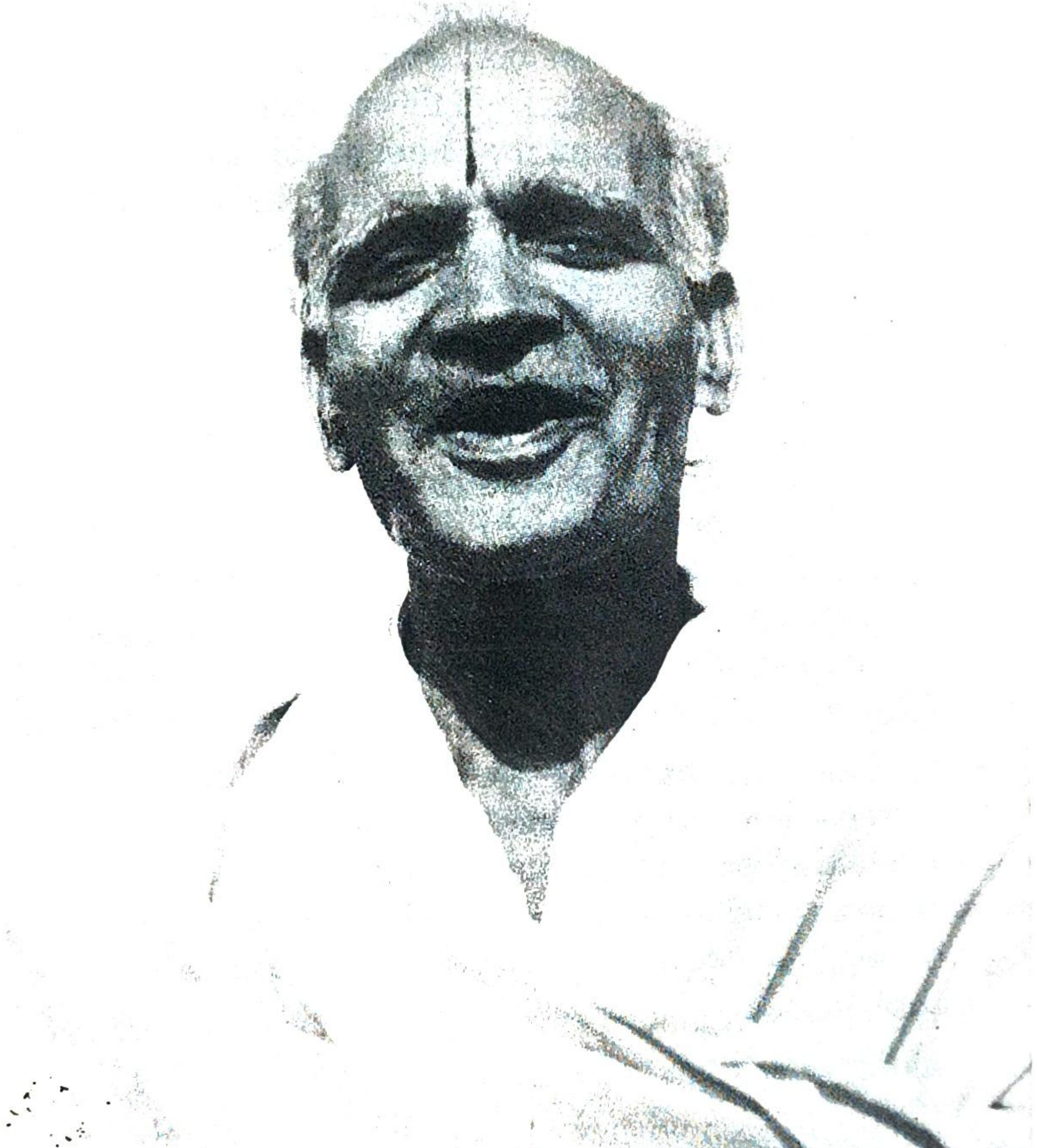
I am glad that my sister is quite well now. I hope to have her *darshan* soon. I also received a letter from Shri Balasubramaniam Iyer, after I had posted to him one along with your letter.

The construction work is not yet over. It may take about a month more. I remember Ch. Gayatri along with other children, very often these days.

With best wishes to you, love to children and respects to Appaji.

Yours,

Ram Chandra



1959

Tirupati
January 5th 1959

My dear beloved and revered Gurudev,

Please accept my humble pranams. I returned from Madras last night. I am reporting to thee about events at Madras. I had hardly any good opportunity of speaking about the subject dear to both of us. I do not know why I felt myself in a peculiar surrounding not propitious for the work. So that is the result of my Madras trip. But I was somewhat happy that a gentleman, Shri Ranga Rao, Chairman Railway Services Commission, was anxious to meet me. I met him yesterday and was with him for a couple of hours. He showed interest in the sadhana and I am sending him *Reality at Dawn* and *Efficacy of Raja Yoga*. I found that Shri Vedantam was improving and feeling it.

As for myself I do not know the reason why I was not feeling quite happy and indeed though I do not wish to work myself into depression for I would very much like to be free from it, the feeling of not progressing as fast as I may like it, and the transcendence over the mental state (*manomayakosa*) which somehow continues to dominate, though the high state has been reached, continues. I can only pray sincerely for the crossing over of this hurdle of mental disturbances.

All of us are keeping fit, though my wife's health continues to give anxiety. Other sundry troubles are cropping up but by the constant presence of the Master I trust they will pass without any serious repercussions.

I believe Master is keeping free from asthma and other allied ailments.

All that I can now say is that I am restless and looking forward to that realisation of peace and presence of the Master and absorption in the Ultimate and the Master.

Please convey my sincere regards to Shri Ishwar Sahai,

With loving pranams,

Yours,
KCV

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undated

My Work as a Preceptor for a Year (1957-58)

My dear Gurudev:

A report of myself for the year is due to the Master. Of course the Master has always been with me during the work and it has not been difficult at all.

It was on the 22nd December '57 that the Gurudev charged me with this work of being a preceptor. It was however only on the next day that I did it at the Master's wish and in it I felt almost nothing. I was advised to do it in a particular way, that is, to feel that the power of the Master was descending into my heart and from thence it moved to the heart of the abhyasi who was asked to meditate on his heart. To observe my heart and see what is reflected of the abhyasi in it, was the second direction. Thirdly I was also advised not to concentrate or meditate on my own for my own sake for that would arrest the flow towards the abhyasi for whose sake alone the transmission takes place.

Indeed I found that in every case, whether I concentrated or meditated on my own and was seeking descent of the Master's grace and super-consciousness into myself or into the abhyasi the Master's grace was steadily moving into the heart of the abhyasi. So far as my experience goes I felt more as transmitting not when I wished to transmit Master's power, but when I was receiving the Master's power which automatically went to the heart of the abhyasi.

I felt throughout that Master was intent on my training myself as it was one way of keeping me inwardly connected with Himself. I was a channel of His power and got purified by it. It was a kind of self-offering to the Master for His purposes — which has been to lift me to the highest state or the Ultimate.

There were times when I felt extremely exalted during the transmission.

i) I felt sometimes actively willing the transmission.

ii) Sometimes I was merely passively looking on inwardly without making any effort after saying the prayer. Yet the transmission was taking place according to the abhyasi.

iii) Sometimes I was able to see the condition of the abhyasi clearly and was cleaning the system. Sometimes I was able only to intuit or I was somehow suggested the condition of the abhyasi. Sometimes I somehow hazarded the description of the abhyasi's condition, which the abhyasis confirmed.

iv) Master's power works even without my noticing the action.

v) I was able to clean the dark spots and places of the inner being of the abhyasi or even remove some peculiar features appearing to me when looking at them inwardly, of which they were not conscious, thanks to conscious use of the Master's power.

vi) I observed myself having series of thoughts of my own — which the Master has told me come from my *manomayakosa* (letter of the Master) but they did not affect the abhyasi going through transmission. Thus Master's Power is perfectly free from the imperfections of my consciousness. It is PURE.

vii) I however am finding that I rely on the Master more and more and though I feel sometimes utterly depressed yet because of the Master's grace I am growing in constant thoughts of him.

viii) I feel that I am merging in the body of God and Master is making me lose myself in him and is beginning to make me 'eat or live', breathe or move and Be in Him alone.

Regarding the sadhaks or abhyasis

At the beginning at the centre about 30 persons were admitted to this method even during the period the Master was at Tirupati.

After that a few persons have been admitted to it. Many of them were out of Tirupati. It is a pity some persons gave up the abhyas for what reasons one does not know. Some others have been transferred to other places and live elsewhere.

Some have not come again.

Regular members or abhyasis there have been who have attended satsanghs every Sunday and some of them have been taking individual sittings once a week.

The regular members whose reports have been sent to the Master are:

1. Dhond Rao, 2. A. Balasubramaniam,
3. C. Annaih Naidu, 4. G. Kuppuswamy,
5. S. Someswara Sarma, 6. Sitaramaih,
7. C.S. Raghavan, 8. C.R. Krishnamurti,
9. Gauri Sankar, 10. M. Srinivasulu,
11. K. Laksmanan.

Shri A. Velu Mudaliar being very busy with the press has not been attending the satsangh or the individual sitting, though he has been very helpful for the purposes of the Mission. Shri Chalapathi had a disaster when he lost his brother in a bus accident a couple of months ago. Further he is in the same condition of one who has double loyalties — worship of Shri Venkataswara seems to interfere with the meditation of the Heart and the Master.

Shri D. Subramanyam, engineer, has not come except once and is usually carrying on his own at his house. Venkatesam, Shri Venkatapathi, Shri V. Krishnamurti (Railway Accts), Shri T.A.P. Anantachari, Kuppaih Chetty, Sundaram Iyer, have not been coming for the sittings or satsangh for the past four months.

C.R. Ramamurthy, engineer Cuddapah, has been in communication with me and is doing practice. He has also written to the Master. Shri C.S. Raghavan and C.R. Krishnamurti have not been keeping fit for the past one month and four months owing to cough and asthma and therefore they could not come. Y.K. Saksmanan has been transferred to or appointed at Madras and is carrying on with his meditation. So also Y.K. Srinivasan. Their father Y.K.V. Narasimhachari has retired and is regularly attending the satsangh. Dhond Rao has been transferred to Kuppam and is practising continuously. Shri T. Manjunath Iyer is also very regular about his meditation. Bathi Reddi attends satsanghs only.

GENERAL CONDITION: Of the regular persons I am almost certain that their inner condition is being cleared slowly. Their heart is illuminated and the outer and inner ideas are being checked by the Master's power. I also felt that almost all of them or indeed all of them have reached *ajapa* and have started their *pind pradesh yatra*. I wish to be corrected.

Shri S. Vedantam seems to be speedily improving at Madras. Nothing to report about others, specially.

I feel that almost all the abhyasis feel more and more happy.

Children at home are slowly feeling thy power and influence as well as my father.

Myself and my wife have begun to swim in Thee and seem to be illuminated by thee both inwardly and outside.

No. D 15/SRCM **Shahjahanpur, U.P.**
Dated 27th January, 1959

My dear Varadachari,

Received all your loving letters. Basant Utsava comes off on 11th to 13th February, 1959. Meditation as usual from 6:30 to 7:30 both morning and evening on 11th and 12th and in the morning alone on the 13th. Havan on the 12th at 9 A.M. Those who are unable to participate here, may sit at the appointed time at their own homes or at yours. But since you propose to celebrate the utsava at your place, they must meet at yours. Shri Manjunatha of Mysore and Shri Ramulu and others of Hyderabad may also be invited to participate. Owing to snowfall on hills and hailstorm in the neighbouring districts, it was so cold here last week that the temperature came down to 39 degrees Fahrenheit. Now it is again rising towards normal. Shri Ishwar Sahai fell ill but recovered after three days.

For your information I regret to say that the saint of Ceylon, who had transferred his life to me left his body on the 5th January, 1959 at 6:15 P.M., which would otherwise have been the time of my death. He reserved for himself as much as I had in store for me, after transferring my life. He has attained liberation. Such examples are very rare in the spiritual history. Thus henceforth I shall be pulling on with the transferred part of his life — I do not know how much. Soon after I received two letters from two of my female associates stating in one or the other way that they felt I had left the body and then had come back to life again. The same night I had been with my Master in a dream for about four hours and found Him very happy. Since then I feel a bit irritated on trifling matters. I pondered over it and found that this thing was due to the transfer as the saint had it (while writing my Master wanted to convey to you on his behalf, congratulations for the security of your Guru's life). For the verification of my statement regarding irritation I recall to my mind the incident when I had transferred to the girl. I was afterwards told that since that she has become very calm, moderate and carefree. When she got up from the sickbed she did not think her children to be her own. It took some time to give her that sort of understanding.

Now I come to the topic of perennial interest as stated in your letters, as I was waiting to get hints of approach from yourself, though now I have every facility to write in time, everything having been arranged in proper order, except the library books. Much of the construction work is not complete though the work continues still.

On the night of December 25, while I was transmitting to you on the point E, I found you to be moving in the central region. I, of course went with you to ensure your safe arrival. This was due to your unconscious devotion and the thorough cleaning of your system. In your letter of 20th January, 1959 you have acknowledged that, "In a sense I feel utterly reduced to Nothingness." How exceedingly happy I am to write to you, in a funny language indeed, that now you are the tame animal of God and that is the sainthood. My duty as a teacher is now over but as a servant I may yet have a lot to do. I now feel that your bondages are speedily melting away. What I am busy with nowadays is to take out the weight of past samskaras from your *sookshma sharir*, in order to create harmony with nature. As a result you must now be feeling lighter and lighter. God is now Himself working for it and like a dutiful servant I only act as a wheel in the machine. I have yet to do much work on the points for your acquirement of the command. But I have not yet decided how to start with it. It may however be done gradually, just as fever must not be allowed to go down all of a sudden.

Miracles you have got but there is no awareness. I wanted to offer *prasadam* but the difficulty is how to send it to you. The time is now coming for the awakening of *kundalini*, which will create right thinking, though you have a good deal of it already. I will not follow the injunction of Ouspensky regarding *kundalini*, if its tendency for awakening develops.

As for your going to Calcutta on the invitation of the Aurobindonians, I leave it to your discretion, since the problem of leave is really a delicate one. Besides if greatest good to the greatest number in the best possible way may in any way be ensured, the job may be undertaken for the benefit of the people.

Shri Annaih Naidu is decidedly improving. Your *anubhava* regarding Shri T.B. Gopalachari of Madras is correct. Dr. Kuppuswamy may turn to be a useful member of the Mission. Mr. Manjunatha Iyer has now developed thirst for realisation. I am glad that Mr. Donde Rao has got promotion. I often feel anxious for my sister's health. Shri Ishwar Sahai is now quite well, he offers his profound *pranam* to you.

With best wishes to you, love to children and respects to Appaji.

Yours,
Ram Chandra

P.S.- After closing the above letter, I received your letter of 23rd January, 1959 along with your paper on 'Being and Becoming'. I read it with appreciation and have sent it up for the magazine. The above letter replies many of the points raised in your recent letter. The feeling that I have taken you over in all functions may be a reality in view of your silent and conscious devotion. Thirst for merging is a sign to show that you are being merged. When it is complete (to the last possible limit) there will be no thought of 'Me in Thee' or 'Thee in Me'. As for your idea about transformation I assure you that it has already begun. There is such a slight difference between one and the other state that it is neither describable nor discernible. Regarding thoughts, you complained of, they are merely like flakes of foam on the surface of the ocean. I do not reply the diaries this time also as I am very busy with Utsava arrangements as well. You may please reply on chief points if they require.

I have had no attack of asthma since January 1958, though the disease is still there. Mr. Manjunatha was kind enough to send me the medicine for it but it is only to be used when there is attack. I just received your article on Indian Philosophy and modern Psychology.

Ram Chandra

2nd February 1959

My dear Revered and beloved Gurudev,

Please accept my humble pranams. It gave me the greatest pleasure to learn that Master has passed the critical period and I am deeply grateful to Mahatma Gurudev of Fatehgarh for the loving congratulations passed on to me by thee.

I am also moved by the Grace of the Guru for leading me to the central region. On 25-12-58 I felt myself absorbed in the Divine. When I referred to my diary I found that I was increasing my irritability and felt almost a kind of so called deterioration from shanti. This I observed on the 28th December. On January 5th, I did not note anything in my diary. I was absorbed in the events that transpired from 1st to 4th about which I wrote to you. On 17th January, I felt that the blood of the Master began flowing through me and bringing up new energy. It was centred at the heart. I was led to speculate about the Master's constant statement that he would give his very blood if the need came up. I was wondering also about the words of Christ that a disciple would begin to live on His Master, symbolised externally as bread and wine which are in mystic consciousness but flesh and blood. The experience of this led as I observed to irritability of the 18th January about trifling things. I had almost come to feel that all events are as a matter of fact not referable to the immediate events around me but to some spiritual activity going on elsewhere. So I was feeling that something is going on elsewhere, right or wrong.

On 22nd January at 8:30 P.M. I was badly struck by a chair in darkness and I fell down with terrific pain but very soon I got up and took medicine, arnica, which reduced the pain.

On 25th January 1959 during satsangh (6:30 7:20 A.M.) I observed that certain figures (rather greyish) left the bodies of the abhyasis. It was rather funny I thought that they were the samskaras of the abhyasis leaving their systems even like Kalipurusa who left Nala.

On 27th January 1959 I felt that I was being shot to the Centre like an arrow by the Gurudev — I recalled the Mundaka Upanishad passage that speaks of Pranava being the bow, the soul as the arrow and the target being Brahman. Surely the archer is the Gurudev.

I have written to the Master in detail about the main events in the diary. I shall be so very happy to receive Master's remarks on the above.

I have written to Aurobindonians that I would be able to go over there only for a couple of days and if they so wish I could be there on the 26th and 27th; that means I would have to leave this place on the 25th and return on the 28th or 1st March. Please be with me all through the period.

I yet pray that I may be able to feel the whole thing. I prayed for the entry into the Divine — and merging which thou writest is taking place. I am hopeful that it will be soon, for I have a thirst for such experience in a radical and continuous manner.

I pray for the Master's long life and presence amongst us. You have written about *prasadam* to be given to me. I know it could be done by thee.

My wife's health is indeed causing anxiety and I pray to the Master for her recovery and health. Thy watch on her is constant and I have no doubt she will get all right soon. All children are keeping fit.

You can surely take your own time for the diaries.

I am glad to learn that Shri Ishwar Sahaiji is much improved in health. Shri Balasubramaniam has gone to Tirumangalam for his son's marriage.

We will celebrate the Utsav as directed.

With loving pranams, Yours,
KCV

No. D 60A/SRCM **Shahjahanpur, U.P.**
Dated 9/18th February, 1959

My dear Varadachari,

Received your affectionate letters of 22nd January, 1959 and 2nd February, 1959. I have gone through your introduction on 'Indian Philosophy and Modern Psychology', which has nicely been dealt with. It inspires me with hope that now the Mission will not remain poor in literature, and the Sahaj Marg philosophy will come to light more and more.

I have also gone through your annual report, and am quite satisfied with your work. I hope it will be more efficacious, onwards, since the calibre of the preceptors, too, counts much. I tell you one of the most striking features of Sahaj Marg. Under the system, the very first sitting sows the seed of liberation within the abhyasi. Every preceptor of our Mission does the same, though unknowingly. To tell you confidentially, if an abhyasi has unflinching faith and practises, even a little if not much, with devotion, he will ultimately gain liberation, because the seed which has already been sown, develops by faith and devotion. My Varadachari, to tell you frankly, all that I got for my spiritual state, .whatever it might be, was got very cheap, so I want to distribute it for no price at all. You will laugh at me if I say that I used to meditate only for 4 or 5 minutes every day, but there was one thing, by His grace I remained absorbed all the while in the sacred thought of the Master. He is the only God to me. I attach no importance to liberation. Rather I am one who can even sacrifice it at the altar of love for the Master.

With reference to your sentence, "so far as my experience goes... to the abhyasi", I may say that I feel I must see the day when you are not able to know even who transmits — you or the Master. Nor even you feel giving suggestions for the flow of Divine Current tended towards the required moulding of the abhyasi.

Your readings about all the abhyasis is correct. Shri Vedantam is indeed improving speedily and devotion is developing in him unconsciously. Persons who are attending your satsangh and have attended regularly for some time at least get a start of *ajapa*. It is often the case with certain people that they leave off after practising for some time. It is not a new thing with you but it has also been with me as well as with my Rev. Master. There can be several reasons for that. Firstly, they have no real thirst but start the practice merely for the satisfaction of their curiosity. Secondly, sometimes the force of *samskara* becomes so strong that they get entangled in it. But this happens with a bit advanced abhyasis of a few years standing. There may sometimes be a few who join satsangh with a desire to secure help for the fulfillment of their desired purpose. A man having real thirst cannot leave the real method, when he has access to it once. Sometimes it also happens that if a man is overdosed, he avoids satsangh till the thing gets digested.

Regarding your view about Shri A. Balasubramaniam I also felt the same when he joined satsangh but by way of respect for Shri Ramana, I did not disclose it to him or to anybody else. Whatever you observed in the image of Ramanaji is the true picture of his condition. Shri Ramana, about whom I had written to you a short while ago, proceeded in a peculiar way, not straight to but on the right and left side of the main point. I tell you one very important thing, that the image of a saint can be taken to heart only if his *indriyas* have come to their original state, and the saint is completely merged (*laya*) in Brahm. If he is short of the mark, the disciple, taking up his image will also be short of the mark.

Regarding Mr. Someshwar Sharma, your reading is quite correct. Now, Doctor! What do you say now about your reading of which you complained so often. I do not find even 1% error in your reading. Your reading of yourself, on about 17th January, is also correct so far as blood is concerned. During the period, I was trying to give your *indriyas* a fresh energy of the original form, which I had stated in my last letter as taking out weight of *samskara*. At 8:30 P.M. on 22nd January I noted down on my writing pad that at 8:20 P.M. I felt unsettled and confused.

My thought at once ran to you and convinced me that you were in trouble at the time. This condition lasted for about 10 minutes after which I was naturally diverted to the depth of my condition. Will you please inform me if you are alright now. The removing of the weight of *samskara*, in which I was a good deal successful, resulted in *bhoga*, though its intensity was greatly reduced so that as one might say that in place of a dagger you might have had only a needle to face with. January 25 (satsangh) — they were no doubt the *samskaras* of abhyasis which had left their system. January 27 — That which happened on December 25, led you to believe at different times that you had been shot to the centre by the benign hand of the Master.

About a week ago I thought of starting a training centre at Mysore, connected with your branch, under Shri Manjunatha Iyer. When I was at Mysore in 1945, I formed an impression that there was a good field there, provided one tackles the situation rightly. But Shri Manjunatha is very weak and advanced in age. I cannot say for certain whether he will get enough time for the work. I therefore leave this matter to your discretion. If perchance you go to Calcutta please inform Mr. P.N. Medayil (opp. Express Dairy Co. Ltd., Bhupenroy Road, Behala, Calcutta-34) the date and time of your arrival and the place of your stay. Sister's health is causing me anxiety. I shall pray for some energy to her to recoup her health.

With best wishes to you, love to children and respects to Appaji.

Yours,

Ram Chandra

No. D 60/B/SCRM **Shahjahanpur, U.P.**
Dated 18th February, 1959

My dear Varadachari,

By His Grace the Utsava is successfully over. Of the participants from far off places two were from Assam and Shri Sripati Sarnad from Gulbarga and Shri Ramchandra Rao from Sedam. My Tamilian brother Shri S.K. Rajagopalan of New Delhi also joined. A new training centre has now been opened under Shri S.K. Rajagopalan as its prefect. The centre will be directly connected with the Headquarters. On Raghavendra Rao's recommendations, Shri Sarnadji has also been made the prefect and he is permitted to carry on the work of satsangh at Gulbarga, under the instructions of the preceptor of the branch.

I forgot to write to you previously that in the first week of January, I saw in a dream that I was at Tirupati and was dining with you in separate dishes. There were a few toys placed near your dish. As the dream was seen soon after your entry into the Central region so it must have some meaning. For this reason I write it to you. As far as I remember you were taking sweet rice at that time. That means you had got the real food, but taking into account the infiniteness of God, you may well be presumed to be yet playing with the toys like a child. That is a good lesson for us all.

I hope your celebrations at Tirupati on the Basant day must have been very successful, supplemented with the Divine Grace — Calm and Quiet.

The construction work is almost over except for some minor details which might take a day or two more. I have now taken up the repairs of another house which was in a run-down condition even before floods.

Shri Sarnadji and Shri R.C. Rao offer you their profound *pranam.*

With best wishes to you, love to children and respects to Appaji.

Yours,

Ram Chandra

P.S.- Mr. C.R. Ramamurti writes that he can not sit with his eyes closed. Please tell him to write to me about it now. Moreover, if you exercise yourself a little, imagining that the cause which give rise to it is removed, it shall be cured. When closing of eyes is inconvenient to him, he can meditate with open eyes.

Ram Chandra

4th March 1959

My dear Revered Gurudev,

Please accept my humble pranams. I believe all of you there are keeping well. I am glad to inform you that we are all well, and my wife's health I believe will improve hereafter thanks to Thy grace.

I wrote to you about my not being permitted to go to Nawadwip by the University. It was undoubtedly my inner wish and it has come to pass. However I must confess to a deep regard for the scholarship and versatility of Shri Aurobindo.

I am so very happy that I have the blessings and appreciation and approval of my Master for the work so far done and being done here.

I am happy to learn that Master is thinking of a centre for Mysore. I shall sound Shri Manjunath Iyer and let me have his response.

Shri Venkatanarasimhacharya (postmaster uncle of mine) celebrated the Gayatri Upadesa — *uppanayana* of his four sons, two of whom are already abhyasis, Y.K. Vedantam, and K. Lakshmanan. I officiated for *brahmopadesa* for one of his sons — Y.K. Kasturirangan. I believe thy blessings are with them.

I am free from all the ill effects of the event on 22nd January. Some small things are however always happening but I have not been able to pay heed to them.

The dream you have written about on February 18, is really suggestive. I was constantly thinking that God and Master ought to be my food and by that food alone I must grow. No wonder that Master saw me taking sweet rice. However Master, let me inform you nowadays I am unable to sit up as such but bow down to Thee all the time and praying for absorption and experience of my state free from the mental fluctuations.

We all are anxious to know when Thy tour to the South will be undertaken. I shall be glad to know the same.

Master this year Thou wilt be completing Thy 60th year on 30th April 1959 or 27th April (Indian calendar). By Thy grace I should like to start the construction of the Ashram Building in a modest way on that date. We do not yet know from where we will be getting our resources but I have a feeling that it will be possible. I felt it so in my yesterday's (2nd) meditation. As thou hast stated everything is done by prayer.

I believe the University will extend my services year after year till I am completing 60, at least. I believe by thy grace it will be so.

I feel the central region in action as shewn in the diagram. The general manifestation of that superconsciousness is yet to be full and all time. It is by thy Grace that can happen.

I felt that Grand Master has thrown his glance of grace on me on the 2nd. May it be stronger and stronger absorbing me in Thee more and more till the Ultimate is reached.

All the abhyasis are keeping well. I am enclosing a few diaries which may be commented as and when you feel doing so.

All children are preparing for their examinations which will come off this month. I pray to the Master to shed his grace on all of them.

My father's health is fairly all right.

My father cousin K. Gopalaswami Iyengar, whom you may remember as the person who proposed that I look after a Retiring Home about a couple of years ago on the recommendation of a discarnate Spirit Shri Ram Ram, had taken thy two books to read. He is now at Delhi, and may go over to have thy darshan. He is aged 78. But is a very active man with a practical mind.

I do not know whether *Anant Ki Or* has been released?

With prayerfulness and love for thee,

I am yours,
KCV

No. D 74/SRCM **Shahjahanpur, U.P.**
Dated 10th March, 1959

My dear Varadachari,

I am again late in replying your letter of 16th February, 1959. I am very anxious to the welfare of you all. Please expedite in intimating your welfare. I believe you must have received my letters Nos. D 60/a/SRCM and D 60/b/SRCM dated 18th February, 1959. You correctly replied the question of the gentleman, who put forth his master's view regarding *ajna* and *sahasra* as the centres of all such experiences. *Ajna* is the distributor of power which we receive from above. Those who meditate on *ajna* feel the wavering condition and not the settled one. I have no experience of that sort of meditation but I think it to be so. Meditation on *sahasra* is better than that on *ajna*. Our last approach is when structure falls off and we feel ourself nowhere, while in the state of perfect Negation. An Urdu poet refers to the same condition in the following verse:

"Ham wahan hain jahan se ham ko bhi kuch hamari khabar nahi ati" (We are wherefrom we do not get any tidings of our own self even.)

When we slide down a little for the purpose of work, we feel our own fragrance (the Divine one) in every particle. Unless a momentary glimpse of that stage is witnessed it is very difficult to understand the condition. Think a little over it — whether it is so or not?

I intended to go to Kukra (Lakhimpur District) on the 10th, to join the Tilak (engagement) ceremony of one of our associate's daughter, as I shall not be able to attend her marriage owing to my South Indian tour. But I could not as one associate from Rajasthan came here along with his whole family only to see me.

The examination of my son Umesh Chandra comes off from 18th March, 1959 to 14th April, 1959. His preparation is satisfactory but there is one great defect in him. He reads the question very carelessly and so is often misled. Shri Ishwar Sahai tried to correct it but he has not given up this habit altogether. My second daughter will also sit for the B.A. final this year. Her examination ends on the 22nd April. She is reading in Y.D. College, Lakhimpur. I can leave for South India only when she comes back. For this reason my visit to Tirupati may not be possible before 10th or 12th May. I shall let you know the programme as soon as I receive the new railway time-table commencing from 1st April. When will your vacations begin?

With best wishes to you, love to children and respects to Appaji.

After dictating the above letter I received yours of 4th instant which I will reply later on.

Yours,

Ram Chandra

No. D 84/SRCM **Shahjahanpur, U.P.**
Dated 23rd March, 1959

My dear Varadachari,

I believe you must have received my letter dt. 10th March. This time I have such a great attraction for South India that I feel impatient to proceed the earliest. It is a new thing this time. It shows that our associates there are obliging me by their affection. I am very glad to know that you have given *brahmopdesh* to Shri Y.K. Kasturirangam. For this pious work I do not find a better hand than yourself.

At your present stage of progress it is not essential for an abhyasi to practise meditation, but since I want that the Central region may remain continually active for some time, I recommend meditation still, though as you have yourself written that the Central region is in action.

I remember what you had written about Mr. K. Gopalaswami Aiyangar. If he comes to see me in the last week of April, I fear he may not find me present here, for I propose to leave for South India by the last week of April. The exact date and programme will be fixed when the new timetable is received.

Shri Aurobindoji was really a personality to be respected. His sacrifices and services are marvellous.

I have gone through the diaries of Shri C.S. Raghavan and Shri Dhond Rao. There was nothing new to comment upon. But I have thereby concluded that the internal depth of Shri Dhond Rao is slowly developing and Shri C.S. Raghavan is gradually developing the tendency for realisation.

The book *Anant Ki Or* would have been printed by this time but for the urgent engagement of the press in some other important work. I have now requested him to complete it by the first week of April.

I feel anxious to know about Shri A. Balasubramaniam's welfare. I hope my sister must be feeling well now. I shall be very glad if all my children pass in the coming examinations.

With best wishes to you, love to children and respects to Appaji.

Yours,

Ram Chandra

P.S.- Cold has been subsided but the place is colder than Tirupati in winter.

23rd March 1959

My dear Revered Gurudev,

Please accept my humble pranams. I received thy affectionate letter. I awaited to reply to that as thou hast said that you would be replying to the latest.

By thy grace I learnt only a couple of days ago that they have extended my service at the University for one more year. The University closes for the vacation on the 8th April. I have however some work but I asked that all that may be over before the 10th May.

All children are in the heat of the examinations. Chi. Narayana is doing distinctly well and by the Grace of the Master he may take a First class. Chi. Aravinda Raja is going to the examination from today. Chi. Bhagavan has completed his S.S.L.C. examination on Saturday as also Chi. Padmini. Chi. Chitra will have her examination from the 30th instant.

You will be pained to hear the shocking news that Shri Manjunatha Iyer suffered terrible loss of roughly 30,000 rupees and an additional Rs40,000 for repairing the damage when his coffee estate at Chickmagalur was burnt with the entire produce and plants. I received the letter from him this morning and he prays for Master's blessings. I assured him that I shall be writing to thee today itself. I also add my prayer to his. His body was admitted a few days ago at the Mysore Medical College.

I have been passing through a peculiar indescribable condition, not of bliss surely. I found myself being constantly withdrawn into myself. I realised that I had reached a deep state which was neither bliss nor not-bliss. I suddenly a few days ago, precisely on the 21st morning at 6:40 A.M. when I was giving a sitting to Srinivasulu, two events, (i) his melting into me, and (ii) myself being dissolved into nothingness. It was a peculiar experience during meditation or granting sitting. Could thou explain the same to me? The satsangh on 22nd morning of 43 minutes duration was exhilirating and I found myself dissolving into nothingness. Of course it meant that I could not perform meditations as such during the past two days.

I pray that I may enter into this state more fully, and the manas that interposes even now will cease its activity more and more, and I shall be super-consciously with the Master without break and with awareness of the Ultimate or Godhead and Master.

I am enclosing the usual diaries of the usual abhyasis who have been regular about them. It shows the gradual development of devotion. As I wrote in the earlier paragraph I was surprised about the dissolving or merging activity of Shri Srinivasulu on the 21st. Shri C. Annaih Naidu seems to have grown more devotional as some of the obstructions were broken down by the Master last Wednesday. He came with tears of love to me on Wednesday morning and is now very moved. I told him of the Master's grace. Shri C. Ramamurthy of Cuddapah came this morning for a sitting. He is able to meditate with his eyes closed.

My wife's health is much better now. We are all looking forward to the Master's Visit.

My father's health is also fairly all right. The summer weather has come in full swing. Days are becoming hot and hotter. This of course causes him more distress.

I believe that Thy health is all right as also that of Brother Ishwar Sahaiji's.

With loving pranams,

I am yours,
KCV

No. D 105/SRCM **Shahjahanpur, U.P.**
Dated 10th April, 1959

My dear Varadachari,

Received your affectionate letter of 23rd March, 1959. I was greatly pained to hear of the terrible loss which Shri Manjunatha had suffered. I have written to him a sympathising letter in order to offer him some consolation.

How eagerly I wish that all my children at Tirupati may rise up to follow your footprints. I have a mind to take up the case of Ch. Narayan, not for spiritual benefit but for the intellectual purpose and for character building. It does not mean that I feel no obligation for other children. All my labour will ultimately result into a spiritual life, when they are settled in life. But since they are engaged in educational pursuit, I do not want to disturb them for the spiritual benefit purely. But I shall decide this thing when they are before me when I am at Tirupati, for I always find it easier to make vivid observation when the case is before me.

I am thankful to God for granting you extension for a year more. These are very hard times and your responsibilities too are very heavy.

Your observation of yourself is correct but you sometimes come to blissful state as well, which can be scrutinised if studied deeply. This will continue for some time till the region is free and the subtle particles are all dissolved. That means the greatest power. Generally abhyasis having read about bliss in the scriptures, begin to look upon it with admiration taking it alone into account. It is no doubt very soothing but by no means the end. What I want for all abhyasis is that they may be free from both 'bliss' and 'not bliss' and I pray for the same.

In this connection I may relate to you an incident that once, in reference to my spiritual state at the time, I asked my Master, "Is this the state of bliss so highly talked about and for which you have graciously exerted yourself so long?" He smilingly replied, "But if the state you are in at present though tasteless, is withdrawn from you?" Quick was my reply that I would prefer death if I got away from the state. Before acquiring this present state I sometimes returned, whenever I liked, to the state of bliss I had crossed over, but now from this state of 'not bliss' — the tasteless — I do not for a moment like to get down to that of bliss.

Doctor, my version will be accepted by those only who are well versed in *dharmic* literature or by those who are already in that state of 'not bliss'. But if one likes to reason it out he will come to the conclusion that this is the higher state of *manas*, which always likes to have its own course in a refined way. In *atman* there is no question of like or dislike. It is just as it is. In the highest state of advancement the individual mind becomes an instrument for higher work. If it remains attached with its soothing effect, that means it is playing its own game in its own way. All *siddhis* and miracles are performed through this instrument. So long as one is its instrument, he always finds himself wrapped in it. The orders and commands from the Divine always come to those who are not under the spell of *manas*.

If one observes closely the effect of my transmission, he will find but a little only of the charming effect of bliss, because I want to insert the very essence of God-realisation, not minding whether it is pleasing to them or not. Sometimes, of course, I do give a little dose of light bliss so that an abhyasi may not feel boring.

Doctor, I feel I am intellectually poor. I shall be grateful if you, please, guide me in this respect.

With best wishes to you, love to children and respects to Appaji.

Yours,
Ram Chandra

Commentary on Diary
of Shri C.S. Raghavan1/3/59 to 15/3/59

Jerks and dozing are the signs of *samadhi*. Different colours which are sometimes noticed by abhyasis, are due to the effect of different *chakras*. About the blue light the Doctor will explain to you the best. When love takes seat in the subconscious mind, the eye witnesses it through the medium of tears. Please try to develop constant remembrance. The best way to do that is to remain mostly in His thought, just like a man who inwardly feels anxious all through about the illness of some of his dear ones. There are other ways too which I shall tell you when I am there.

	Arrival	**Departure**
1. Shahjahanpur		28-4-59
2. Hathras	27-4-59	28-4-59
3. Madura	28-4-59	29-4-59
4. Agra	29-4-59	1-5-59
5. Hyderabad	3-5-59	6-5-59
6. Tandure	6-5-59	6-5-59
7. Chincholi	6-5-59	7-5-59
8. Sedam	7-5-59	9-5-59
9. Gulbarga	9-5-59	12-5-59
10. Bellary	12-5-59	22-5-59
11. Tirupati	22-5-59	

The rest of the dates to be changed accordingly.

No. D 117/SRCM **Shahjahanpur, U.P.**
Dated 15th April, 1959

My dear Varadachari,

Received your affectionate letter of 1st April, 1959. As per programme enclosed herewith, I expected to reach Tirupati on the 18th of May. But since you are to be out from 17th to 21st of May, presumably though you did not mention the month, I make an alteration in the programme. I shall now start two days later and stay two days more with Shri R. Rao, thus reaching Tirupati on the 22nd of May. The exact time and train will be intimated later on.

Shri Vedantam also has invited me to stay with him. I too was thinking of it but I did not write to him for it thinking lest my habit of smoking hookah might be annoying to him. Now in response to his call I shall stay with him during my second trip to Madras, on my way back from Trichy. During my first trip, while going to Trichy, I shall stay with Mr. Mudaliar, who is my old friend and associate.

I also received an affectionate letter from Shri Manjunatha in response to mine. It shows his faith. As for your feeling of flood of His Grace at times while detachment from it at other times, I may say that as your present state warrants detachment at time means that you are absorbed in Him. For myself I can say that I do not feel the grace at all, though It is always there. I feel it only when I take up duality for some good reason and that is mostly when I feel something tending to descend from the

Divine. It is a peculiar state for which I do not find words to express.

Dr. Kuppuswamy is a man of devotion. He has improved decidedly. His letter was full of affection. Mr. Gopalswami has written to me that he will be coming to me long before I leave for South India. But he has not fixed the date and time as yet.

I received a letter from one of my associates at Tibet. He writes that there is a war between the Tibetans and the Chinese and they hear the roar of machine guns constantly.

I hope my children must have done their papers nicely.

With best wishes to you, love to children and respect to Appaji,

Yours,
I. Sahai
for Ram Chandra

After dictating the above letter the Master immediately left for Bareilly in response to the telegraphic information of the serious illness of one of the associates, who had an attack of paralysis. He has directed me to sign the letter for him. He is expected to return in the evening.

No. D 166/SRCM **Shahjahanpur, U.P.**
Dated 15th May, 1959

My dear Varadachari,

Received your affectionate letter of 9th May, 1959 with enclosure. I arrived here yesterday along with Shri I. Sahai. Owing to heavy rush in trains we could get in at Gulbarga with great difficulty. The same problem may arise at Guntakal for our journey to Renigunta, but with God's help we shall try to manage somehow or other.

How eagerly I wish to be with you the earliest. I want to teach you practically the proper use of power for all things. It took me 2 years to pick it up, though the Master's hints were there in almost all cases. I know your inner difficulties, which you often think of and wish there should be an end to it now. I also received a letter from Shri A. Balasubramaniam asking me to inform Shri Balarama Reddy of my Madras address which I shall do.

With best wishes to you, love to children and respects to Appaji. *Pranam* from Shri I. Sahai and R. Rao.

Yours,
Ram Chandra

No. D 219/SRCM **Vijayawada Camp.**
Dated 15th June, 1959

My dear Varadachari,

We reached here safely and comfortably. Mr. Kumaraswami along with his family and two other associates received us at the station. He lives in a house at a short distance from the river Krishna which presents a very nice view. There are only six satsanghis here. Three of them are gents and the three ladies. Mrs. K. Swami usually deals with the ladies. Some people here, maybe about 50 or 60 in number, know about the Mission.

I had asked you to conduct mass transmission for some time which you are doing. Due to this effect, the intensity inside has subsided, as I see it now. But something still remains at the surface and a little adjacent to it.

The work relating to yourself, which I had started at Tirupati is now being done by the Divine Itself and you must be feeling it if you study closely. It is indeed something very great and which when completed may entitle me to my *dakshina* according to our ancient culture.

I am happy to inform you that Shri Raghavendra Rao of Bellary arrived here this morning and shall stay till my departure. I shall leave on the 17th positively.

Now for the sake of amusement I may relate a few funny incidents that have come to my knowledge. When Shri K. Swami occupied this house, the bug menace there was great that all drugs and medicines applied for the purpose failed to stop their heavy raids. For some time he was greatly worried not knowing what else to do. At last finding no other alternative he resorted to prayer and meditation. As a result today we find not a single bug troubling us here.

Another incident equally funny relates thus. Once he was staying with some of his friends in the same room. One of them, being in the habit of snoring heavily was a source of great trouble to all of them. Finding no other solution he again sat down for meditation. For a time the snoring increased abnormally but afterwards it subsided and he was quite calm for some time, during which time they all went into sound sleep. Anyhow there was the least disturbance that night and all of them had a good sleep.

Has Mr. Muthia Datta gone back to his place? I feel his son has now recovered and he will know of it after studying it for sometime. There is still a little heaviness in the parts just above the temples, though it is not related to the original complaint. However, I shall see to it later on.

The weather here nowadays is not very hot and people generally say that this year the intensity of heat was exceptionally low. Thus we may think ourselves fortunate in this respect.

Shri R. Rao, K. Swami and I. Sahai offer you pranams. I remember Gayathri very much since she is the youngest of all my children.

With best wishes, love to children, and respects to Appaji,

Yours,
Ram Chandra

No. D 236/SRCM **Shahjahanpur, U.P.**
Dated 24th June, 1959

My dear Varadachari,

Your affectionate letters of 16th and 17th were waiting our arrival here. We reached here on the 21st evening. My departure from Vijayawada was due on the 17th. But on the earnest request of Shri Raghavendra Rao, S.P. of Hyderabad I had to extend my stay for a day more. He proposed to see me at Vijayawada on the 18th along with Shri Ramullu Ji. But on account of I.G.'s visit to Hyderabad on the date he could not leave the station. However

Shri Ramullu Ji alone came to me for a day. I now feel that he will continue the practice, in spite of the sarcastic remarks of his friends who say that it is not meant for a young man like himself and even that he seemed to be going mad by the effect. This is the mentality of the cultured society of our sacred country.

All my children here have passed their examinations, Km. Chhaya, her B.A. Final, Km. Maya, her Inter Exam. and Chi. Umesh, his H.S. Exam and the youngest, Chi. Sarvesh, his V Class Exam. The question of Chhaya's and Padmani's marriage is now causing me some anxiety. I shall now pray for a suitable match for each of them. Sister's selection of the saris has been much approved by my daughters.

Since Chi. Narayan is a promising boy I like him to sit up for the competitions of P.C.S. and I.A.S. or any other such Exams. I shall write for him to Shri S.K. Rajagopalan of New Delhi who will advise me on the matter, after consulting Capt. L.N. Srivastava and Shri Rohan Lal, M.P.

I have also written to Shri Vedantam enquiring about the movement in his chest. This is all due to my nature of speediness in dealing with the abhyasis with a view to save their time as far as possible. I had awakened his Heart, though much before time, and I assure you that there can be no harm by it. But since he feels so, I now make it a little milder. Look here, Doctor, these are the handicaps which I often come across when I try to touch the higher centres at a premature state and though I do it with the greatest care still something or other often comes in in almost all such cases, which I mend and adjust as far as possible without retracing back from the step arrived at.

Your feeling of frustration might be due to the effect of old habit, which may not likely linger long. The intensity I found in you when I was at Madras has now subsided except say for 2% only. So mass transmission is now not essential for you, though you can be on with it if you like taking up any place you choose. When I peep into you I am filled with inexpressible rapture and the soothing effect thereof begins to reflect upon me too. For a hint I may say that if you study well you will find yourself becoming a 'dead man'. This is the state which I have expressed as that of a living dead, and that is in fact the beginning of *turiyatita*. The particles of the body have for the most part been transformed into energy and the process is going on still, which in due course will result into the Ultimate.

As a worldly man I do feel when I depart from my dear associates and I try to utilise the moments at my disposal for looking on them as much as I can. It may probably be that, which you mean to refer to in letters.

I am happy to hear of the *Upanayanam* celebrations of Chi. Narayan and Chi. Bhagwan. May they be bestowed with all the Master's blessings. The remembrance of respected Appaji is extraordinarily keen this time since I returned from South India.

Ishwar Sahai is leaving for Lakhimpur Kheri today in the afternoon.

With best wishes to you, love to children and respects to Appaji,

Yours,

Ram Chandra

On 17th June, night 1:30, time Shri Annaiah Naidu stepped into the *ajna chakra*, of his own accord and its yatra is commenced.

Sending herewith 10 copies of the *Reality at Dawn*.

No. 256/SRCM **Shahjahanpur, U.P.**
Dated 4th July, 1959

My dear Varadachari,

Received your affectionate letter dated 29th June. I had already replied your previous letter under this office No. D 236/SRCM.

I am deeply interested with Chi. Narayan and equally so with other children. But since the problem of Chi. Narayan arises itself I am also of opinion that he should be sent to some other University for a year to take research work. He will do well as a lecturer and will find the job peaceful. Shri Venkateswara University is not fit for such a conscientious boy where merit is not weighed. After securing such a job if circumstances favour us we will attempt for competitive exams.

I am very glad to know that *Upanayanams* of Chi. Narayana and Bhagavan is going to take place on 13th July. May the blessings of the Master be pouring in every fibre of their beings. I would have attended the function personally had the place would have been 3 or 4 hundred miles off. Still if I remember I will be there in some other way to take part in this sacred occasion.

I meditated on your form for about 3 or 4 days and I felt soothing. I tell you reason for doing so. The silent force was marking within you with enormous speed and I wanted to reduce it. Since I cannot catch the Divine Hand I took part in it with the result that the velocity decreased and the benefit remained the same. I am happy to note that you are greatly interested in the work of the Master and the Mission, please be sure that you will enrich the Mission with teachings, writings and speeches. I have strong hope that by His grace you will not suffer any obstruction. I expect that God will give you more than what you can conceive of. A few days ago I examined your kundalini and I found that it is taking turn towards its awakening and the work started which you already felt, but there is some heavier light still which when removed it will come to its full awakening.

Both the bones of the right wrist of my youngest son Chi. Survesh got fractured on 3rd July. Bones are adjusted rightly as the screening revealed and there is no matter of anxiety.

Love to children. Respect to Appaji.

With best wishes,

Yours,

Ram Chandra

9th July 1959

My dear revered and beloved Gurudev,

Please accept my humble pranams. I wrote to you yesterday immediately after receipt of yours dated 4th instant. I forgot to write certain other things.

I am enclosing my re-draft of page 29 of the translation of *Commentary on the Ten Commandments*. I rearranged the material a little in order to give continuity. I do not know whether it is right. I shall be glad to know whether the typescript has been perused by Brother Ishwarji. On hearing from you I shall begin to write my foreword and send the same to you.

Regarding my own experiences during the past one month, they have been marvellous in some senses and I believe I have yet to realise the fullest meaning of the Divine Flow into me. I believe sometimes that the whole being is vibrant with the energy and appears even so light and the experience is somewhat peculiar and indescribable. As thou hast stated, I believe the process of transformation of all the particles into divine energy is what has led to these sensations. However as I wrote earlier I pray to the Master that the lower centres are purified in such a way that they will not interfere with the Highest movement and indeed will transform their functions so as to be purest instruments of the Divine Master. I pray the duality that I witness may be removed and I experience perfect Oneness with the Master. It is a kind of restlessness, I believe it is healthy and divine.

I am fully convinced Master that the Divine will lead me to the work and that by His grace I shall have no kind of obstruction from whichever quarter. I am also convinced that I cannot measure the glory of God and the Master and cannot conceive of what they can grant to me in this work.

As I wrote to you, I am keeping Chi. Narayana here itself for a year more for advanced work and then make him get into a College as Lecturer. Maybe the forces here may be changed by Thy Grace for it is one of my desires and ambitions that Shri Venkatesvara University and Tirupati itself and the shrine have to be thoroughly cleaned and purified so that the Centre may be the finest in South India. I am even here sure that my humble wish will find approval from the Master and it will be done soon. More and more it has become clear to me that cleaning of the Indian soul from within is absolutely necessary and urgent and that Master's method of transmission will bring out quick and immediate results in the souls of the people.

Master I shall do all that the Master wants me to do for the cause of transformation of the minds of the people everywhere and primarily now in India.

Arrangements for the *Upanayanam* are proceeding and I am supremely happy that Master will be here in his celestial way on that date and make the intelligence of the boys grow to their real and fullest stature and make the Grace of the Master flow through every fibre of their beings so that they may really become transformed and divinised. Such a grace has been unheard of and blessed indeed are these children of thine.

My father is quite all right. Yesterday I had a close and intimate talk with my uncle and disabused him of many of his notions and tried to put him in the Sahaj Marg way, more closely.

Regarding Shri Annaih Naidu I am happy to find that he is responding very nicely. Regarding Shri Hanumantha Rao (82 year old gentleman) I find that his intellectual curiosity and comparative assessment overshoots its mark and I believe that will be rectified soon. Dr. G. Kuppuswamy is progressing satisfactorily, so also C.S. Raghavan and C.R. Krishnamurti and Somesvara Sarma. Shri S. Subramaniam has become regular. Shri Gauri Sankar is getting transferred to Bezwada from Bangalore and I shall ask him to get into touch with Shri Kumaraswami. I am keeping the diaries with me after study and shall send them whenever I think it to need getting instructions from Thee.

I believe all children there and Shri Suresh are well and the latter getting better. With loving pranams,

yours as body,
KCV

No. D 285/SRCM **Shahjahanpur, U.P.**
Dated 16/18th July, 1959

My dear brother,

Received your affectionate letters dated 2nd, 8th, 9th July. Chi. Survesh does not feel pain and bones seem to be set up rightly as the finding of screening revealed. His leg slipped in the mud near the well while he was playing. I fully agree with your opinion about Chi. Narayan. He is very thoughtful boy. I studied the case of Chi. Arvind, Raja and found that he is mentally quite good and physically dull. He studies his course much but does not pay attention thoroughly or in other words does not concentrate over it. Hence the power he has in his brain does not get free scope towards learning. He exercises his brain abruptly and does not try to grasp the sense of the words contained in the book. I have noted to these points for your knowledge so that these things may not retard his further progress. Will you please verify it? If my reading is correct and the boy does not mend himself then the fault is ours. There is no use of having power when we cannot set right our own blood. When we know the disease we must cure it. Chi. Bhagwan is alright. Shri Ishwar Sahai's son has taken seriously ill as I come to know through his letter received yesterday. Before it I had written to him to go through the book. A few days after I will send to him your translation of Commandment No. 6. I shall write to you for foreword when the book is perused by Ishwar Sahai.

I want that the diaries should remain with you and you may refer to me any point if it is not clear to you. I have made the same arrangement in Gulbarga also. Shri Raghavendra Rao sometimes refers to me the important points. You have done well to put your uncle in Sahaj Marg closely. He was closely attached to his own way of worship and Sahaj Marg was a passing thing to him. It is good that Shri Gauri Shankar has been transferred to Bejwada than to any other place because there he will be getting benefit of Shri Kumaraswami's satsangh.

No doubt my life has been shortened by accident which you know already. I was expecting to leave this world at about eighty years. It cannot be said how far I have to live because I am living on borrowed life. But it is of course certain that I am not going back within the next few years. I like to see Chi. Narayan to his full glory before I go. It is not impossible by His grace.

Your sentence that the Mission will come to height in a couple of years time encouraged me and I pray for the same. You have also started the work of the Mission already and the guidance will come from Him. How I eagerly wish that your reasoning be merged in intuition and the signs are there. You make *sankalpa* and the guidances will come automatically. Kabir has said that the *sankalpa* of the saint cannot go without result.

When the energy deepens it gives a fine blue colour. Your feeling that you are charged with power is correct and the Supreme has really taken charge of you. I feel that one of the courses of nature is over and another has started. Before the second process was started you must have felt the state of poise. This time the work started from the lower region near about *kundalini*. I am simply watching and doing nothing. Your lower centres are mostly cleaned, if there is anything it is very little which will be seen after. I also want that Tirupati may rise to spread spiritually throughout. For that you should try when power is given to you by God. To tell you the truth the mentality can be changed over a night. If I say that it can be changed in a second's time then that will be an egoistic version. When God gives authority for a certain work

He does not meddle with the affairs and that is the authority enjoyed by the special personality. Now the question arises as to why he does not complete the work instantly when it is so badly needed. It is a mystery which can be verbally told. There is a general law that when God sends out such a personality for the change he departs as soon as his work is over. It is quite possible that he may be having some other spiritual work for which his presence in material form may be essential. I am sure that he has finished his work just as Lord Krishna did before the actual incident of Mahabharat took place. But it has not been brought in full swing owing to certain reasons. The things are coming slowly down. In every heart you will find his will working for the spiritual awakening.

Doctor, I appreciate the abhyasis of the Mission for their desire to progress soon and I also want the same. But the difficulty is that I cannot touch the higher centres unless they are needed. When Shri Raghavendra Rao came to Bellary I was so happy to see him that I could not check myself to give him still higher approach. I gave him a sitting and made him cross six points with all their *yatras*. When I wanted to proceed further my Master stopped me. The result is that he has high pressure and tension. Now I am busy in removing the tension and the pressure and the further work is stopped. By His grace I succeeded in reducing it but it is still there. I am thinking and thinking how to save the abhyasis from such pressure while giving high approaches in the shortest time but I could not arrive at a proper result. When I was at Tirupati you observed my mental lake (*chit*) and you found it dotted with ruby like things. That was your unique observation and a new thing to me. Please observe whether these dots are like ruby in other abhyasis also or something blackish. Saint Kasturi and Shri Ishwara Sahai have already given their observations. I shall wait for your observation to study it further. You will also write to me whether these dots are in hundreds or in thousands or in millions.

After dictating the above I received your loving letter dated 13th July. On such occasion God's grace generally prevails. There is no doubt about it that I was present specially on this sacred ceremony. Since you felt a deep state of absorption at the time of giving the *gayathri updesh* I must feel sure that it was I who did it. I heartily congratulate you.

Respect to Appaji and love to children.

With best wishes,

Yours,
Ram Chandra

Just now received a letter from Shri Ishwar Sahai that his son is better now. He has also been giving diet.

Ram Chandra

July 17th 1959

My dear revered and beloved Gurudev,

Please accept my humble pranams. All well here. I believe the same of you all. I believe Chi. Suresh is now very much better and the plaster of paris has been removed. The bones must have set by now and he would be in a position to use his wrists freely.

As I wrote to you the function went off by Thy grace very well; there was perfect calm except for slight interruptions. I remembered Shri Krishna and with a praise for him thy present was given to thy children.

I have to present a few points on which I shall require your approval and guidance.

Shri Manjunath Iyer was here on the 13th afternoon and stayed here till Wednesday morning. He sent me a draft for 1,000 Rs. which reached me on Saturday the 11th. I took it that he sent me the money for the Mission building about which I had already spoken to you when you were here. I had entered it in the receipts of the Mission. But on Tuesday he told me that it was not to be unconditionally used for the Mission building programme. It is to be used only when the total cost of the proposed building has been secured i.e. 4,000 Rs. In the meanwhile he asked me to cancel the receipt and the entries in the books of the Mission, which I did. So he wants me to keep the money in my personal name and if the amount is found for the building I could use this also or else to be returned to him. I am in a predicament. I have now got it in my personal account. In fact I have not opened an account in the name of the Mission as it was necessary to use the entire money for putting up the well and the huts, and now for daily running. As I wrote a cycle was purchased for the use of the Mission (used by Shri A. Balasubramaniam). I request now thy advice as to whether I should return the amount to Shri Manjunath Iyer — he had asked me to keep it with me as he wishes it to be used at my discretion for the Mission building programme. This is to set myself right in respect of such delicate financial propositions without getting into misunderstandings. I pray for Thy guidance and help as I am unable to decide.

Many abhyasis feel that to sink money at the site without proper plan for looking after the buildings would only mean waste. This is what makes them reticent to subscribe and further they feel it may be used for one individual or two alone, the rest would like me to have the training done in my own house. This is a point of diffidence that has entered the minds of some of them. This is also to be thought over in coming to any decision.

I think that the suspicions are reasonable and so am prepared to wait till our finances come to a sizable amount. Please advise and guide me for all this is Thine alone.

The above matter was oppressing my mind till this moment and now I have placed it before thee it is thine.

I have been feeling the duality very oppressive and I can only sincerely pray for the extinguishment of duality, between Thy consciousness and mine, and a complete absorption of myself in Thee. This is possible even as thou hast pierced through the *anandamaya kosa*, and split the atomic particles within me. The maya yet persists as me and thee, let it be Thee alone.

As I wrote to thee Chi. Narayana is here alone and may do either a year's higher work for a degree or do research, for 3 years. Shri S.K. Rajagopalan wrote to me asking for particulars about Chi. Narayana. There are no particulars except that he has taken the B.A. (Honours degree) equivalent to M.A.

of other universities for he will be awarded the M.A. degree in Philosophy with a High Second Class (57.25%). He is the first in the university in rank. He is just 20 years of age.

I have distributed the magazines sent to me by Shri Iswar Sahaiji and the arrangement will be quite all right. Mr. Moothadath's address is: Shri M.P. Moothadath, Railway Contractor, Shoranur (Kerala State).

I shall be remitting the subscription of Shri Dhond Rao separately to you, along with the cost of the 10 copies of the *Reality at Dawn* recently sent by you.

I am forwarding also the diaries of the abhyasis so that thou mayest peruse them and instruct me.

I pray again that I may break through the duality at a very early date and arrive at the heart of Reality-consciousness or Reality, simply so that this restlessness and doubt and so on may vanish at once and once for all. Let the Master take me into Himself utterly so that my problems will be solved once for all.

I am at present in a very peculiar state of restlessness, and old things arise to disturb me. I thought that all these would pass and never recur again. Why do they recur if I have indeed passed all these circles and the world has been left far behind? This is a crucial problem.

Regarding the journal *Sahaj Marg*. I pray that there should be a strict watch over the topics selected for publication at least on the English side. Proofreading leaves much to be desired. I am willing to assist in this piece of work if given the chance.

We must care for real contribution to spiritual knowledge and throw light on them rather than make it a mere machine for spreading **the views** of some abhyasis alone. The latest issue could be improved.

Regarding the manuscript of the translation of the *Commentary on the Ten Commandments* I believe Shri Sahaiji is looking it over again.

As I wrote to thee in the University what I had written has come to pass, but I have been told that something will be done soon to set right the anomalous condition. This is one more of the gifts that I have been chosen to enjoy by the Divine during the past forty years of my life. The trouble is I have not become immune to these and have not taken them as pleasant gifts, in other words it has not been possible yet to achieve the fulfillment of the commandment. But I have great faith and the colleague is a very good young man who has enoumous reverence and love for me. This is a great gain to me, thanks to thy blessings. May our relationship be good and prosperous.

I am yours with all loving pranams,

KCV

24th July 1959

My dear Revered and Beloved Gurudev,

Please accept my humble pranams. I received your affectionate letter dated 18th instant. I am glad the child is progressing satisfactorily. I am glad you have approved the course chalked out for Chi. Narayan. With your blessings I believe he will get out of his present feelings of frustration and opposition.

As instructed by thee I have begun to work on Chi. Aravindraja for the past two days, I am trying to remove the dullness of the physical and trying to link it with the mind. All this detailed process is what I do not know well but by thy guidance I hope to do it.

I shall do as desired and directed regarding the diaries.

I am deeply grateful to thee for assuring me that the Master will be with us for at least 15 years and till Chi. Narayan reaches a good stage. Yes. By thy divine *sankalpa* all things are being done through me. Where is my *sankalpa* at all? Further the effort to reach beyond *trikuti* is thine alone and I am wondering whether this *kundalini* and *trikuti* etc. are not precisely those that make for physical power or manifestation of the spiritual power? My attaining the central region and the *yatra* in it towards the points A to Z what have they to do with this yatra or awakening of the *kundalini* and *trikuti*? Is it for perfection and if so of what kind? As I wrote I am praying for non-duality.

I am also wondering what is the new course that Nature has taken now in me and what I may expect to realise? I do not know at what point I am.

Now regarding the *manasa-lake* or *cit-lake* or *manasarovar* in Thee and the observation you asked me to make, I have to report I tried to observe it in the case of A.B.S. and my son Aravind and my wife:

The area in all at the beginning appeared to be just a wave-filled area. It was without any dots or specks though the whole thing was light and shade. That was on the 22nd. On the 23rd again in a sitting I began to observe by transmitting firmly at the region. (Of course ABS did not experience anything peculiar and particular.) But I saw that the lake had reddish lines. But it was all in a state of vibratory movement. I slowed down the process and found that it may be considered that these lines are but the points in continuous rotation giving the impression of lines. I believe the points in thy case were brilliant rubies rather than dark or black specks. And obviously the *chit* was in such a placid condition that it was possible for me to see them to be an enumerable number rather than an innumerable one. Anyhow I should very much like to have thy reading. I shall try again with others. I could not succeed in the case of Shri Somesvara Sarma. Obviously they have to be cleaned before the observation can take place.

Shri Raghavendra Rao of Hyderabad wrote to me a letter that he is continuing his practice and wished that I also help his father at Waltair.

I received an invitation today to preside over Shri Aurobindo Birthday Celebrations at Calcutta on the 15th August. I have accepted to do so and pray that I have thy permission as they have been rather insistent and I did not go in February this year. I pray for thy guidance in this also.

In the meanwhile please lead me to the state of Non-duality which alone I believe will make me altogether with Thee always and in every sense.

All satsanghis are well except Dr. G. Kuppuswamy who had a slight fall and injured his metatarsal bones and has got them dressed with an osteopath.

I believe Shri Sahaiji's son is now much better.

With loving pranams,

Yours as body,
KCV

P.S. I observed today the *chit-lake* of the two other abhyasis Shri Dhond Rao and Shri R. Annaih Naidu. But I could hardly arrive at that clear condition in them though I transmitted to it for more than 20 minutes. This confirms my view that it is at this point that the descent to the inversion happens to the lower plane of existence or the *pind pradesh* which is in latency here. I do not know whether it is an index of a highly purified condition to have the dots of ruby colour in it revealing the *mani padma* of the Buddhist chant. The head decoration of Buddha containing petals of the lotus or more correctly the *manis* (gems) is the high seat of Boddhi, perhaps. But I am conjecturing here and would certainly be illuminated by Thy Grace.

I pray most intensely to Thee for the change of the consciousness. I was reading the Yoga Sutras of Patanjali with the commentary of Vyasa and also of Vacaspati. I read that it is the samadhi or trance state that reveals the nature of the particulars (atoms as individual objects and *purusas* (souls) which are distinct from one another or *visesas*. This is a very revealing thing and they hold that neither *pratyaksa* nor *anumana* nor *sabda pramanas* can reveal the particular for they are concerned with the general alone. Thus they seem to accept the Vaisesika theory as acceptable at the highest level of *samadhi-pramana*, the real *anubhava* according to Thee; in the Sahaja way, it is *sahaj samadhi* which is higher than the usual trance condition. This is also a fact for Thy clarification, for it reveals that one can know the entire ray of each individual soul in that condition. Whether it is revealed to oneself or not again is for the Master to let me know. I am praying that such a condition may be possible for me by Thy illimitable grace.

No. D 288/SRCM **Shahjahanpur, U.P.**
Dated 25th July, 1959

My dear Varadachari,

Received your affectionate letter of 17th July, 1959. Regarding Shri Munjanath Iyer's contribution I think, since the money has been handed over to you, you keep it in your account for a reasonable period. If during the time you are able to collect the remaining amount you may refer the matter again to him for his instruction. In case you do not succeed by that time consult him again whether the amount should be returned to him or should be detained further awaiting another chance.

The ashram shall not be for the use of one or two individuals but for the good of the people in general. It will be the centre of all activities of the Mission's branch. It will be a fit place for all functions celebrated locally. The associates coming to you from other places can stay there so long as they like and wishing so may settle permanently for spiritual pursuit. It is not necessary to have weekly satsangh there, as it might be very inconvenient to most of the satsanghis. You can have it at your own house as usual. Besides this, since the place has been charged, its very environment will fill those who visit the place with Divine impulse leading to their spiritual advancement by constant association. This may not be believed at my words alone, but may be practically experienced by anyone who is sensitive enough to realise it. We have been inspired for the work by the pious *sankalpa* (building the ashram) for no selfish purpose of our own hence the final success is but absolutely certain.

As for quality of articles published in the magazine the editors have already been instructed by me to keep a close watch over the matter to be printed but there is one great handicap. The articles for the magazine are not coming up in sufficient number so their selection is out of question. Sometimes we are compelled to take in such articles in order to cover the number of pages. Often the publication is delayed for that very reason. Your help and co-operation in work is greatly welcomed or rather earnestly craved for. I believe you will suggest to us means to get out of these difficulties.

I think you must have received my previous letter in which I had written that this time the Divine work had started from the lower region near about the *kundalini*. It is quite possible you might be feeling a slight aggravation of the lower *vrittis*. Let this, the Nature's second course, be over after which I shall think over again. Duality is not in you but the thought of it is persistent. When you think of me externally the continuity of thought is broken and subsequently it is dissolved in you. Is it a fact?

As for the diaries I am satisfied with their progress. They require no comments. All are on the way to improvement. Shri Someshwar Sharma's experience of perspiration all over the body is not quite unusual. It sometimes happens though rarely that transmission produces heat in the nerves with the result that the abhyasi begins to perspire. The perspiration helps cleaning as it carries with it some of the grossness. Mr. C.S. Raghavan writes that his wife also sits in meditation. The ladies can devote only the noon time for satsangh so they can attend to sister and have sitting from her as you will be at the University during that time.

I received a letter from Shri C. Raghavendra Rao, the S.P. of Hyderabad that he felt extremely happy during your satsangh. He has also rightly expressed his opinion that you are a devout soul doing wonderful work in the Mission.

With best wishes to you and love to children and respects to Appaji.

Yours,
Ram Chandra

Tirupati
2nd August 1959

My dear Revered and Beloved Gurudev,

Please accept my humble pranams. I received your kind and affectionate letter last week. I am watching the progress of the work on *kundalini* which you have stated has been started.

I took up the cleaning up of Chi. Aravindarajagopal, and continued individual sittings every day till Friday. He told me that he had begun to see the light in his heart. I pray for further guidance.

Shri Raghavendra Rao's wife and children and Shri Narayana of Bellary another abhyasi of the same place with his wife and mother came last week and left today for Bellary. They asked for individual sitting last week and I gave it. I also gave medicine to Mrs. Raghavendra Rao and Shri Narayana.

Yesterday two gentlemen from Madanapalle came to be initiated. They learnt about our mission from Shri D. Ramamurti of Chittoor. I gave them two sittings, yesterday and today. They are: #1. V.M. Kalyanaraman, 10/8 Reading Room Street, Madanapalli (Chittoor Dt. Andhra); #2. Donthi Krishnaih Chetty, General Merchant, Madanapalli.

Shri Dhond Rao is now Deputy Nazir Dt. Munsif's court Kuppam. He is going to be there only for a short time.

Shri C.S. Raghavan lives at Renigunta. He is an assistant in the Mission High School Renigunta (near Mission Hospital). Mr. Moothadath's journal copy can be sent to him: Contractor, Shoranur (Kerala). This information has been asked by Shri Ishwar Sahaiji.

I am glad to know that Shri Ishwar Sahaiji's son has recovered and it is so very gratifying to learn that Master had gone there with Shri Kashiram. Please convey my affection to Shri Kashiram. I believe Chi. Survesh is improving and the plaster has been removed.

As I wrote to you I am leaving for Calcutta on the 13th morning enplaning at Madras on the 14th evening about 5 P.M. and reaching Calcutta at 8:30 P.M. I return on the 16th morning. The meeting is to be held on the 15th between 9:30 and 11:30 A.M.

I am feeling sometimes that I have reached Master's grace fully. At other times there is a slight separation from thee. However it is clear that Master has been pleased with my humble self and will grant me fuller union in all planes of existence here and elsewhere.

Today satsangh was magnificent with thy supreme presence. I am also finding that the heart centre (central heart chest region) was peculiarly illuminated with a flower-like golden shape and linked up with the lower centres in the line of the *sat* chakras which had become luminous with many threads of inter-connection, below and above too. My head region has been experiencing tension. But as advised by you at Madras I have proceeded to transmit to all Tirupati and Tirumalai.

My father is much concerned with his eyesight. I pray that he may lose interest in what is incurable and turn towards Thee. So too Srivatsa. My wife's health has not been good.

I wrote to Shri Manjunath Iyer thy counsel about the money he had given to me to keep for the construction of the Ashram. I only pray to the Supreme Master to hasten the same and without dependence on any other person than Himself. He too can grant all if He wills and plentifully too to make this an ideal centre for our Mission's work.

Now Master can I feel that I am not separated from thee even for a minute? May this be my permanent condition and luminously too.

With profound loving pranams and self-offering,

I am yours,
KCV

No. D 322/SRCM **Shahjahanpur, U.P.**
Dated 4th August, 1959

My dear Varadachari,

Received your affectionate letter of 24th July, 1959. I believe you must have received my letter No. 288 dated 25th July, 1959. For about a week I am having low blood pressure which causes heaviness in the brain and giddiness. For this reason I do not reply to your thoughtful questions at present but I shall do it later on. I find Chi. Arvinda (Raja) improving. His right and left portions of the chest are heavy which may be the cause of his heaviness. But by your labour I find it greatly reduced now.

Regarding my period of life I again refer you to my letter No. 285 dated 16th July, 1959 page 2 para 2. The sense you have taken to understand is not there.

I was invited at Jangaon to participate in the annual function of the Gita-Ashram and to address the audience. But I have declined on the grounds of ill health. I feel somewhat ashamed to express my inability to speak from platforms, but when people insist for it I have to acknowledge my deficiency.

Some new satsanghis are coming in at Bidar. Shri Sarnad shall be going there soon, for the purpose.

Since you have been invited, you may go to Calcutta to join the birthday celebrations of Shri Aurobindo. The people may be benefitted by your views. But please manage to find out time to the sittings to Mr. Medayil whom you met last year. I am writing to him to contact you. You may please write to him your address, where you propose to stay at Calcutta, immediately as there is not much time.

Shri Raghavendra Rao's father demanded from me practices which I have sent. I also advised him to contact you often, assuring him of your help.

The physical injury to Dr. Kuppuswamy is causing me anxiety. May he recover soon.

With best wishes to you, love to children and respects to Appaji.

Address:
Shri P.M. Medayil,
Opp. Express Dairy Co. Ltd.,
Bhupenray Road,
Behala,
Calcutta-34.

Yours,
Ram Chandra

August 10th/11th 1959

My dear revered Gurudev,

Please accept my humble pranams. I received your affectionate letter. I believe I wanted to understand your sentence in the way as I have done, of course your sentence does not bear my meaning. May it be my prayer if you will.

I got a peculiar experience which I did not communicate. It took place exactly on the morning (23rd July) of my receiving the letter from Shri Aurobindo Pathamandir Calcutta requesting me to preside over the Birthday celebrations on the 15th August. I was giving a sitting to Shri A.B.S. when suddenly I felt that the Mother of the Shri Aurobindo Ashram offered that I should take over the Ashram. I felt a little confused and dismissed it as an interference. But when after the sitting I was sitting in the Hall, I received this letter and it surprised me very much, for it came immediately after the experience.

I am going to Calcutta leaving Tirupati on the 13th morning and I hope to return to Tirupati on the 16th night or 17th morning.

I shall try to contact the gentleman at Calcutta. I do not know with whom I am going to stay nor do I know exactly how the programme would turn out.

I am also going to Trivandrum on the 20th instant for a meeting there on the 22nd. I do not know whether it would be possible for me to break journey at Trichy for a few hours on Sunday the 23rd.

I believe your low blood pressure has gone and you are feeling much better.

I am praying for more improvement and progress towards Non-duality of the finest sort.

I had another dream on the 8th morning of a European scientist who said that he would show me the soul. He showed a test tube like thing whose colour was greenish liquid. I observed and saw a greyish light passing and it looked precisely as what thou hast described as the near-about the Centre area. This European I could not recognize — but I am wondering whether he and his associate are by any means Gurdieff and P.D. Ouspensky. It was a very vivid experience.

I pray again and again that I may be constantly in Thee and Thou in me in the super-conscious condition and ordinary condition. Several times I am saying that I am in the *sahaja* condition, but feel a little concerned after I make that statement. Is it not funny?

I learn from Shri Raghavendra Rao of Bellary that you will be going over South again 3 1/2 months later, that is in November-December. It is bound to be a very nice period. I am also looking forward to thy visit.

I believe Chi. Survesh is all right as also Shri Ishwar Sahaiji's son. Please convey my best regards to Shri Ishwar Sahaiji.

With humble loving pranams,

Yours,
KCV

No. D 386/SRCM **Shahjahanpur, U.P.**
Dated 30th August, 1959

My dear Varadachari,

Received your affectionate letters. I am a bit relieved from headache and heaviness of the brain. Shri Ishwar Sahai has gone to Lucknow to see his son who fell seriously ill there. He reads in the Lucknow University and is a student of B.A.(Final). He is suffering from the same disease of mumps and tonsil which his younger brother suffered a fortnight ago. I just received a letter from him that he is improving and there is no cause of anxiety. I received a letter from Mysore, the copy of which along with my reply to it is being sent to you for your perusal. It will give you chance to study the condition of such a devotional man. You will also know thereby that how far he has advanced in spite of so much labour.

You must have read in *Efficacy of Raja Yoga* the wonderful research by my guru that a man can reach the central region having body. When a man reaches central region a bondage is kept so that he may have connection with the lower regions also. If bondage be not kept the soul will jump into eternal peace and the life will be gone. It is therefore certain that one must feel the air of the lower regions at times. This can be the condition of even the highest saint of the world if he somehow reaches the central region. In your case non-duality is reigning but at times, you get the fit of lower region; of course, at the highest pitch of negation the shock is very slightly felt. One always finds room for advancement at every stage. When everything is all right and one is charged fully with 'Divine power', swimming in the central region commences but after crossing the rings of light. To start the swimming, the help of very high power is needed; as my Guru is living permanently so you will not be wanting in such power which may move you to swimming. Tirupati is undoubtedly charged but to the extent that children and babies may not feel it unbearable. But certainly it is a pious place. The hall of your house as you feel is charged better than Tirupati. Regarding the work of Nature in you I can only feel but it is difficult to express in words. I hope that you will feel the result of this processes soon. You will find evenness in your system though it is disturbed sometime at the surface. There is no disturbance at the root. There is a bit of pressure of power in your *kundalini*. I want that it may come to a subtle state automatically. If I find delay in the matter I will do it myself. You asked me at what point you are now. There is no question of point now when you already got into the central region but I have yet to wait when these points evolve their full energy. You will be astonished if I write to you the great teachings of my 'Guru'. Every pore of the body has its own centre of energy and is itself a continent. Whatever is in the universe with its planetary systems is found there in it. They all must come in their full awakening state. I sincerely pray that all my associates may come to that stage and God may give me chance to render such service. It is the momentary work for my Master alone but who is prepared to grasp such power at a glance; so I am trying and trying that my associates may have the capacity to bear this 'Divine power', so we adhere to the gradual process of advancement.

Regarding your *anubhava* about *chit* I agree with you, Shri Ishwar Sahai and saint Kasturi hold the same opinion but I myself am unable to visualize it correctly. Let the heaviness of the mind be over, then I will study the subject and verify it with my Master afterwards. Your conclusion is right regarding the points looking like brilliant rubies about this poor being but why they look like that is the mystery yet to be solved. Your view regarding the descent through this point for the lower plane of existence is entirely correct. A man asked me as to why I do not take *agya chakra* as the point of meditation. I replied that the power for *pinda pradesh* comes in it and it distributes to the lower region. If one meditates on this point he will feel something flickering disturbing the meditation. I shall be praising myself if I say that to have dots like ruby colour is the very signal of the highly purified condition, but the truth must be expressed. I do not know whether Mahatma Buddha meant the same thing or something else. The Tibetan Buddhists chant 'OM MANI PADMA HUM'. There is a miracle of Mahatma Buddha shown to Jains that he sat decorated at one place with the petals of lotus and Buddhas one after the other was seen flying to sky. I hold that the purity of Buddha has been shown in this way. Precious stones are also kept in puja and often the idol is decorated with diamonds and so on. The chit lake was the only medium for him to see the light. We pray for something higher for the abhyasis. If you transmit through *agya chakra* or a little above it the abhyasi will feel light. In case you transmit with the points far above the *chit* lake one will not feel the light but pressure if they are unable to bear the power. We are the sons of the land where Sun never shines — where darkness has no place and the light bids farewell. Our yogis do not infer fire from smoke. They directly hit the substance. When a man comes to the real *sahaj avastha* he can read the real ray of each individual soul and the tendency of the Nature. A little concentration will reveal all this thing. With the help of that power you came to know the condition of my *chit* lake. You also read the abhyasis' conditions with its help. Now I want to enter into self-praise which only my Master deserves, in saying that one of the ablest eye-specialist, being my associate said that there is a point on which if a research is done, the operation will always be successful. I told him by the diagram that this is the point. He tried and said to Shri Kashi Ram that since I told him of my research of that point the eyes did not fail to recover light. I do not remember what it was but he makes use of it.

My dear Dr. trust in yourself as you have got that power and it is developing day by day.

I received your letter sent by you after return from Calcutta along with Mr. Vedantam's note. I also received his letter dated 18th August, 1959 intimating to me about his illness and also that he feels all right while sitting in meditation, that is, no movement in the chest as he felt sometime before. He is a man of very devotional mind and he is free to utilize my services in any way he likes. I have prayed for his early recovery. I am also asking him his condition to conclude if my prayers are answered.

I also received a letter from Mr. Mediyal from Calcutta that he sat in meditation at the time fixed by you and he felt the effect of transmission. He has formed a good faith in you. I will, therefore, request you to give him transmission once or twice a week as you think proper. There is one more way of transmission — that is, when you give the group sitting to the abhyasis think of him or anybody whom you want to transmit sitting before you.

One of my associates who was the Investigating Officer of Veterinary College, Mathura, has gone to America, to take up research work on bacteria, by air on 23rd August, 1959. He demanded a few books from me for America and I sent them. He will remain in America for five years. He is a Sindhi gentleman named N.K. Chandramani.

Mr. Rajagopalachari arrived here on 25th August and left for Delhi on 28th. He will stay there for

3 days and then go back to Tirupati. I enjoyed his company well and had the proud privilege of listening to his philosophical discourses on *Gayatri Mantram*; but unfortunately I couldn't follow him as it was beyond my intellect. He told me to write to you and Shri A. Balasubramaniam that he went over to Shahjahanpur as you and he ordered him.

I received a letter from Mr. Vedantam that he is feeling better, but he writes that when he sits in meditation he finds his forehead centre active instead of chest. I could not make out the cause of it. I will ask him whether he ever meditated upon *agya chakra*. You will please also think over it and inform me if it is due to some spiritual force or to some other cause.

My son Chi. Prakash Chandra has a daughter born on 10th August, 1959 just at 11:30 in the night. Both mother and baby are quite well.

Please inform me about the health of my sister. You can also transmit her a little energy for health.

My best respects to Appaji and love to children.

With best wishes,

Yours,

Ram Chandra

P.S.- Shri Ishwar Sahai arrived this night from Lucknow. His son is feeling well but the weakness persists. Shahjahanpur is very hot nowadays as we have had only a few light showers of rain. Crop is suffering and the paddy is not yet sown except where there are irrigation canals.

Ram Chandra

September 7th 1959

My dear Revered and beloved Gurudev,

Please accept my humble pranams. Your affectionate letter gave me great confidence and I am praying for futher definite and clear approach to the Ultimate. Indeed I am looking forward to swimming in the Central Region. Yet there are times when I feel that nothing has basically taken place; it may be due to the fact mentioned by you that the connection with the lower levels influences this mental state.

I shall certainly do the needed for Shri Medayil of Calcutta as advised. Regarding the gentleman from Chickmagalur, Shri Siddappa, it is a very interesting document. Shri Aurobindo had indeed written in the same way but without the desire for meeting Shri Krishna in person or reality as he seems to have enjoyed that too (his letters first series). In any case there is necessity for a clear vindication of spiritual life, a basic experience that will not be sublimated or cancelled later on. Mind or *manas* is capable of great illusions and steady illusification.

I am indeed very grateful for being confirmed about the ruby-studded experience regarding thee of the *cit-lake* or *manasarovar*. Somehow it happens that I am not always able to study the inner condition unless a little time elapses. I am praying for the full evolution of the energy in each point so that I may be swimming in the *anant*.

It will indeed be of greatest help if doctors are able to take thy guidance in respect of what centres or points have to be treated or taken care of for getting cures. I congratulate Thee for Thy help in the cause of obliterating human suffering and ignorance.

Shri Vedantam continues to be an ardent admirer of J. Krishnamurti and has studied vastly on Zen Buddhistic literature. I do not know whether it is due to their influence that he is experiencing the forehead. But as a matter of fact all abhyasis went through this period of concentration on the forehead centre or between the eyebrows as the Gita also puts it. They get this activity of the forehead and consider that to be a great advance.

I am enclosing the horoscope that I cast for Miss Ch. Prakash Chandra. I am praying for blessings for the child, and her parents.

My wife's health has improved. My father also feels better.

I am happy to learn that Shri Ishwar Sahai's son at Lucknow also is better and recovering from his illness.

I am returning the letter of Shri Siddappa.

I am sorry that the rains are short of the normal, and the place is very hot.

I am happy to note that your low blood pressure is yielding and you feel better.

With loving pranams,

Yours,
KCV

No. D 414/SRCM **Shahjahanpur, U.P.**
Dated 10th September, 1959

My dear Varadachari,

Received both of your affectionate letters. I am exceedingly happy to note that the restlessness to realise the Ultimate in its full aspect, is there. This is an admirable quality in an abhyasi without which there can be no real good. I eagerly desire rather I am compelled to do in your and Raghavendra Rao's case the highest that is in my power. I do not mean that I am a miser towards other abhyasis. All are equal in my sight but where I am naturally attracted to, there the thought compels me to do the most. I am paving the way for all that you want. These are very high things and for that I have to take into account everything connected with it. If I touch even the smallest point of the higher regions without preparing field for its working, which takes time, it may cause extreme tension on nerves. So I have to be very cautious at each step. Of course, I feel greatly interested in taking up higher-most centres, as in your case.

The problems of Mr. S. Vedantam requires deep thinking. It will be solved best when I actually go there and see him. Meanwhile I will do some thing.

I received Rs. 51/- from Mr. Mootha Dutta of Shoranur as donation to the Mission in connection with Gruha Pravesh ceremony in his newly built house on 16th September. He has also invited me to visit his place but there are so many difficulties in taking up the long distance journey, the chief factor being my health. Even then I would not have minded it had there been a number of satsanghis.

I also received a letter from uncle Mr. Gopalaswami stating that his visit to Delhi is doubtful. He assures me that he will see me when I am with you. I am writing to Mr. Medayil that you will also remain attentive to him at times. He wants to come to Shahjahanpur but his financial position stands in the way. After my South Indian tour I shall see what help I can offer him out of my poor purse, in response to his earnest desire to see me. I am a bit relieved of my low pressure. It constantly remains 85 in place of the normal 130. Further fall causes giddiness.

I also received the horoscope of my newly born granddaughter for which I am grateful to you. Has Chi. Narayan taken up the research work; if so on what subject?

Shri Kumaraswami had asked me some questions which I had answered in brief. I send a copy to you, as such questions are generally asked by the abhyasis. Shri Mootha Dutt writes to me that his son's condition is not much better. This is very surprising to me since I feel even now that he is quite cured. The only thing that remains is slight heaviness below the temples which does not at all relate to the brain. I understand that it may be lack of proper intelligence that he might be feeling in his son. But I think since the obstruction is removed, the growth of intelligence now depends upon exercising it more and more. I have written to him accordingly.

Mr. Justice Chaturvedi, now retired since July 1959, has come here last evening from Lakhimpur along with saint Kasturi and her mother and is expected to stay for few days. Mr. Chaturvedi is now devoting most of his time to puja practices since his retirement and is making a good progress.

My respects to Appaji and love to children.

With best wishes.

Yours,
Ram Chandra

Copy of letter to Mr. N. Kumaraswami

No. D 398/SRCM **Shahjahanpur, U.P.**
Dated 5th September, 1959

My dear brother,

I believe you must have received my previous card in response to your card about the improper handling of receipt. Please offer prayer for it and inform me about it so far. I am rather anxious about it.

Now, I come to your letter dated nil in which you have put in queries.

You are right in saying that lot of propaganda is required everywhere and specially at Madras. We have got only two hands in the body and they do all what is required for it. It does not require the additional hands for its service. They do all the work for self and others. Nobody has ever prayed that God may add a few hands more for the work. You will generally say that two hands are sufficient to serve the body because you have no idea of the addition of more hands. Similarly you know that you have to do a certain work yourself so you utilise them for the work. A man should be more courageous when he knows that only he is the help for himself. If you are not getting any man for the work at Madras you should do yourself believing in God. Never mind if success does not attend in the first step. Work and work for a good cause, should be your motto. The result is in your hand.

It is a pity that Shri Radhakrishnan cannot do even what his health allows. He had promised me to do this work when I was at Madras. The people compel me to fulfill the promise but they do not care to abide by their own, even when they are reminded. It means they have no regard for my services which cannot be bought even by any amount of money. I and you both consume our blood for their making and growth but we cannot expect a better thing from them even though it may be for the good of others and ultimately for themselves.

The writing of good articles depends upon practice. You attempt for it and you will succeed. There is no deficiency in your knowledge, you simply lack practice and not the capacity. When you begin a thing with the idea that you won't be able to complete it you will never do it. The success of the work always lies in one's own will and confidence. You have got ample opportunity for the work. I never allow despondency to creep in me. So please learn this small thing from me, if you feel the examples of the past are not sufficiently convincing. I remember the words of General Hindenberg when at the time of the first world war he was called to attend the Kaiser of Germany for the discussion about the starting of war. He said that he, as a general, had no concern with anything but 'war and war'. How keen spirited he was towards his own duty which alone was in his view, though he was not religious minded at all yet how he had grasped unknowingly the teachings of Gita. We boast of belonging to a great religion but we do not rely upon the teachings of the sages of the past.

Now I come to your queries:

Queries of Shri N. Kumaraswami:

1. Do senses function when one is in a super-conscious state?

2. Is there a stage in which one forgets the body and body idea (i.e., even injuries to the body) as in the state of *jada samadhi* in the course of one's progress towards *sahaj samadhi*?

3. Are there cases in which one reached the highest stage without any experience other than peace (i.e., without any psychic or other experiences) in the course of his progress?

4. How is one to recognise a super-conscious state (i.e., how to distinguish a super-conscious state from that of ordinary consciousness).

Babuji's Responses:

1. Senses always work at every stage of spiritual development. Stopping the functions of the senses means to bring them to a balanced state which was before the creation. The latent motion is always there, in its absence the life will depart. We have only to learn the right use of senses and thus to create the balanced state in their own sphere.

2. We forget the body idea and the soul idea as well in the long course of spiritual development. As an example one often forgets to do what he is told to by anyone, but when he is reminded, the memory of

it revives in him. Why is it so? The impressions caused by it are implanted there, though in dim form. *Jada samadhi* is the state borrowed from the effect of some special process for a certain period. One cannot even feel the injuries to the body unless he comes back to the wakeful state. We are all trying for the *sahaj samadhi* state in which having everything we remain in oblivious state.

3. In support of my view I quote my Master's words. There have been a number of people of higher attainments who had no *anubhava* of any kind throughout their spiritual career. The criterion of sainthood depends not upon the feeling only but on having it. I give an example of my Master's *satsangh.* He often put my diaries before the associates to read my condition in it and the way of its expression. So that they may learn how the conditions are expressed. To tell you the truth I was the only example in his satsangh as he often said, to feel every slightest thing. I brought this thing from my past life and also developed it to the best of my ability. In my boyhood I was so sensitive that even I could feel the movement of the air waves. I was able to know the character of a man by simply smelling his perspiration. Now the question arises how I developed these instincts. I was always in thought of my Master having in view the condition prevailing in the region of my approach at the time, simultaneously. The other thing I did side by side was to create inwardly the state of *laya avastha* akin to that of my Master which fortunately I had a glimpse of. If you or anybody else does the same thing there is no reason why you do not progress towards *anubhavas.*

4. You have asked me a peculiar question that how a man can distinguish between super-conscious state and the ordinary one. Please tell me how you know that your hunger is appeased. There is something in you which makes you aware of the appeasement. Super-consciousness means to rise above yourself. You know the difference between cleanliness and uncleanliness. The former is a soothing state while the later unsoothing.

The dreams are the making of your own standard of living inwardly or outwardly. There are also the impressions of the past taking the passive form. We also clear our impressions in dreams.

You have not written about the health of Bhuvaneswari. Sometime I anxiously think of her.

Love to children.

With best wishes,

Yours affectionately,
Ram Chandra

11th Sept. 1959

My dear Revered and Beloved Gurudev,

Please accept my humble pranams. I believe that your health has considerably improved. It is our anxiety that thy health should remain unimpaired. I am myself having a slight trouble with my throat and I do not know whether I am bleeding in the throat or from the gums or both. I am trying to take medicine and get rid of it. By Thy grace I am sure I will be all right soon.

I believe you have received my previous letter. I am deeply aware of thy grace to me in lifting me to the central region and now to the swimming in it towards the Centre. I am sure I shall presently have the vision of that Master Cell in true nature, by thy blessing.

I have a very confidential matter to communicate. Please excuse my troubling thee. Shri A. Balasubramaniam came this morning to me and said that he wants to have his position clearly stated. He wants authority to do what he wants about the Ashram affairs, to take loans and so on for the Ashram, and feels rightly that I do not encourage all these as I feel the Ashram will get compromised with extra-ashram forces like a Government. He feels we are not working for the improvement of the Ashram. In fact he is finding that he is not having some 'position' in the Ashram or Mission as such, though he stoutly disclaims any such ambition. You know that Mr. Annaih Naidu and others have felt that he wishes to boss over all of them as if he knows more about spirituality than they and so on. They of course have not been feeling very well with this enthusiasm of Shri A.B.S. and have resented this unofficial pretension to authority. When therefore I took away the collection work of money from him they were glad and he was offended very deeply. Now the work at the Ashram grounds has to go on and somehow I have been finding with the help of Shri C.R. Krishnamurti and C.S. Raghavan some money for day to day running of it and paying the gardner and etc. They do not agree with Shri A.B.S. but they are not yet in a position to look after the ashram work. They may be able to do it a few months later. In the meantime last week Shri A.B.S. came and said that he has not any work at

Tirupati and will go away to his sons unless some work can be done at the Ashram which means expending non-existent money, or finding it. Shri Manunath Iyer has written again disapproving any expenditure on temporary constructions or developments of buildings. I am going to Mysore on the 27th September and may talk to him again. In the meanwhile this 'threat', though this is a harsh word. I told him that my main assignment from the Master was spiritual work and I am really not interested in this expenditure of all energy on the Ashram, though as in duty bound I have to care for it within the limits of my ability. I do not think I can be a party to borrowing and spending and trying experiments on 'self-sufficency of the Ashram'. Though it is wrong to say that Shri A.B.S. is interested in anything but the Mission and its work, which is very worthy and laudable, yet the main work I said that was before us was to grow to full spirituality. He showed me yesterday your letter asking him to take work from me. But I must confess that he is seriously more interested in this outer aspect of the work rather than the inner, for he considers rightly perhaps that Master will certainly help him if he improves the Ashram and its premises. But the deep psychological problem is his seeking authority and control over the Ashram land for doing improvements independent of any one of us. It is for the Master to judge and do the needful. As I have said my work for the mission is mainly on the spiritual side and unless I am able to make the mission really and basically a spiritual force in the South I am not prepared to be diverted to this building up of a place for residence and providing amenities. It should grow from within and not by the methods suggested by Shri A.B.S. A few days ago he brought up a proposal to enact a drama or benefit performance for the Ashram and I said that I am not willing to raise any amount for the spiritual work from such sources. I have faith that Shri will bless the Mission soon with infinite resources but it will be not till I am blessed by the Master further in that direction. I find that this is a problem: he may not relish it being put bluntly, for he is sufficiently sensitive, and above all trying to lift up himself to a good level of usefulness for the Ashram. He feels without authority to act on behalf of you directly for the purposes of the Ashram work and independently of me and others he is not able to do work at all. I told him of course that he need not think that he is not having a full free hand for his work subject to the limitations of money. I pointed out that the Mission has already sunk Rs.550/- for his book hoping that they would be sold out but we have not been able to sell more than 60 books and about 100 copies in several stages of sale or present and so on. That we cannot think that money will pour towards us, that all things take time, and that patience is needed. I do not think that he is convinced. The psychological feeling of being subordinate to me or any others is working in him and this others see more clearly than himself. One has to cultivate the sense of what others think of us, which Ouspensky calls 'others considering', which is more important and the giving up of 'self-considering' which is the bane of spiritual development. Anyway without money to work he thinks he is wasting himself here: I do not know how to set right the matter but I believe the truth is what I have said.

Of course this is my reading from outside. The psychic reading is also not quite clear.

This is purely a personal correspondence and confidential and he may also write to you as I have already asked him to do since we differ so much.

I believe Shri Ishwar Sahaiji's son has completely recovered and your son is walking about. I believe the child and mother (your grandchild and daughter-in-law) are progressing well and had bath.

With loving pranams,

Yours,
KCV

No. D 419/SRCM **Shahjahanpur, U.P.**
Dated 14th September, 1959

My dear Varadachari,

I believe you have received my letter sent along with registered parcel of the manuscript. After dispatching the parcel I observed that there is some change in your inner condition which is almost inexpressible but somehow it can be translated as 'inner silence'. Please observe it and write to me in your next letter.

Love to children and respects to Appaji,

With best wishes.

Yours,
Ram Chandra

No. D 429/SRCM **Shahjahanpur, U.P.**
Dated 17th September, 1959

My dear Varadachari,

Received your affectionate letter dated 11th September, 1959. Such things were not quite unexpected from Shri A. Balasubramaniam specially, in view of what you told me about during my last visit. For this very purpose I had previously written to him to win you over by affection and thus to try to compel you for his higher approaches. These words were very meaningful if he had given due consideration to them.

His recent card-copy enclosed herewith reflects his indifferent attitude towards your views. This is not at all proper. I have replied his letter clearing all the points (a copy enclosed). For the stability of the Mission's organisation it is absolutely necessary that preceptors should be treated with due regard and co-operation from the associates, and their views in respect of the Mission's work be duly respected. He is the responsible head in charge of all the inner and outer activities of the Mission and associates are his helpers in the work.

Shri A. Balasubramaniam's suggestion to raise funds by dramatic performance is really very awkward and quite against the rules of spiritual discipline and even against the constitution of the Mission. He is, I believe, under a false impression that he can be raised to a higher spiritual level by means of his such self-willed work, even though it might be against your views or the general policy of the Mission. No loan should on any account be raised for the construction work.

Two days before the receipt of your letter I had posted to you one, depicting in it your condition as I felt it. I presume it must have reached you in due course.

Shri Ishwar Sahai's son is now quite well and attends the University as usual. My newly born grand-daughter and her mother are also quite well. I am a bit relieved of the low blood pressure and I can now work for an hour or so at a stretch.

I am worried to hear about your throat trouble. Once in my young age I began to spit blood and the cause being laryngitis. A homeo-doctor prescribed Spigelia and I was cured with only three or four doses.

My respects to Appaji and love to children.

With best wishes.

Yours,
Ram Chandra

No. D 428/SRCM **Shahjahanpur, U.P.**
Dated 16th September, 1959

My dear Subramaniam,

Received your letter of the 11th September, 1959, I am very happy to note that you are so keenly interested in your progress. The interest should be such that all interests should be merged in it and may spring forth as one needed for your spiritual progress as well as of the others. But for this, one should not assume himself as the deciding factor on all points connected with it. There must be a guiding principle, governing all its activities, so as to ensure its smooth running. In this respect it is but essential to take a correct view of things and try to adjust himself to it, avoiding unnecessary pros and cons. Best minds are always required for a work, may it be spiritual or temporal. Even for a work associated with spirituality, though outwardly leaning towards the worldly side, one must look to its spiritual base. For this purpose the guiding support of such a spiritual master, who has made his own base for the Divine directions, is quite necessary in all cases. In this respect the responsibilities of one who is put in charge of the spiritual work in a particular sector should not be under-rated, as locally he represents that superior power for all practical purposes. It is thus quite proper for all concerned to follow his directions and try to co-operate with him just as they would, with the Master himself. Such a course of action will relieve the man of weight of the impressions related with it. A deviation from the rule happens when mind takes up an egoistic trend.

This is my conscientious view which I put before you, since I am convinced of your true love and nobleness of heart. I fully respect your feelings and highly appreciate your enthusiasm for the Mission's activities. But unrestrained enthusiasm, in disagreement with the existing circumstances, often leads to serious complications and in that case the real spirit is lost.

I therefore wish and request you to pursue on with your noble work for the interest of the Mission, as you have been doing so far, with due regard to my feelings and in active co-operation with Dr. K.C. Varadachari. You have written to me that he has his own views which are also correct. This goes to show that you agree with him. But that any slight difference, if it may be there as I smell it, must definitely have been not on the work but upon minor details of the ways of conducting it. That is but a very small matter and can be adjusted by yourselves like two brothers who disagree only for mutual agreement. Still if there is anything on which there is a difference of opinion, that may be referred to me. But I believe nothing at all of the type will be found there. Love to children.

With best wishes,

Yours affectionately,
Ram Chandra

20th September 1959

My dear revered and beloved Gurudev,

Please accept my humble pranams. I am in receipt of all your letters and the packet containing the revised translation of the *Commentary*. I shall carefully go through the same and get into correspondence about its publication with my uncle. He was here on the 14th instant and told me about your letter to him.

I also received the letter about the answers to questions and am benifitted by the same. Surely the questions asked are important and it is really good of Shri Kumaraswami to have put them to you.

The work here is keeping pace though no new abhyasis have come forward to take up this training. The reasons may be twofold: that the change wrought in our abhyasis has not been radical enough or the preceptor is not yet up to the mark capable of attracting more to the system or mission. I am conscious of this responsibility and that makes me many times restless to realise fully in the hope that it may be such an irresistible attraction to others — the spiritual force being magnetic in the highest degree. Of course there is the third point that the men should deserve to reach the highest or aspire for it seriously. This is God's work and His work alone.

Regarding Shri Balasubramaniam's case I shall go on as if nothing has transpired, and do what is within my capacity to do. His latest is a proposal to put up a cottage for residence which is better than the one now, and is based on the promises of some gentlemen. I shall try to do the needful within the resources. He believes in spending all that we have and waiting for resources to pour on that day, somehow to meet the further expenditures. It really shows his profound faith in things turning up by chance or grace. I love it myself but things in this world do not turn out as such. Anyhow his faith in the Master I do really like to copy.

I was waiting to give you some news about myself in the affairs of the University. There have been some proposals to increase my status and so on. I have so far not heard about their being implemented. Whatever happens it is Master's grace. I have been praying that the days of my being deceived are really over. I can only pray again and again till I am heard and my problems and my children's are solved.

Regarding the particular question about my present condition which you describe as 'inner silence' which you wished me to write to you about, I have tried to catch myself in that condition and discovered that it is a very deep state. I seemed to hear some supreme sound pervading the whole region of the brain and especially the back. It is a colourless state, nor is it blissful in the sense of being pleasant. It almost appears to be a state of nothingness and pushing me into nothingness but there is no fear. The anxiety that has been in respect of my throat trouble I connected with this and now this environmental trouble about my status in the University since in a sense they have not yet rectified the mistake of placing me on a par with a rank junior. But then now I am thinking that I am beyond the dualities and am trying to experience the same though supremely tried.

My wife's health has been rather bad. She has developed arthritis and in left hand and backache, it may be due to the climactic changes. By Master's grace I am sure she will soon regain her health. My father's health is improving. All children are keeping well. Chi. Narayan is now studying M.A. (Hons) in Psychology and will think of research next year, which will be a 3 year course.

Master, I am really in deep anxiety about the Ultimate realisation and I pray that I may be blessed in full measure. I feel myself thoroughly charged sometimes and then I am able to do all the transmission, sometimes the other condition of being nothing prevails and all my superficial thoughts scamper in.

Shri Vedantam wrote to me that he is yet suffering from his ailment about 20%, and hopes to be better. He is undergoing Malabar treatment.

With pranams and love,

Yours,
KCV

No. D 450/SRCM **Shahjahanpur, U.P.**

Dated 4th October, 1959

My dear Varadachari,

Received your affectionate letter dated 20th September, 1959. I received a letter from Shri A. Balasubramaniam in response to my own. It shows that he has come to compromising attitude apparently. The copy of his letter together with my reply to it is sent herewith for your perusal. I do not understand why he wants another hut for his abode at the Ashram when there exists already a hut which can accommodate him very well. The money should be saved for the permanent building. The existing cottage may not be according to his liking but he should yield to the situation. You are the sole authority for the Ashram and the satsangh. You should do whatever you think right. If Shri Balasubramaniam does not yield to it he may refer the point to me and I will always feel wise to work according to your suggestions.

I am faced with a puzzling problem which I refer to you for your advice. I am writing to Shri Raghavendra Rao also. A harijan, of Chincholi district, Gulbarga, has written to me that he wants admission to Shri Ram Chandra Mission along with ten others. Shri Bhimsen Raoji of the same place has recommended their cases in a way that they should sit in separate group in a corner but all this arrested my deep thinking towards this matter. In Northern India we are forced to yield to the circumstances as there are so many harijans entering into the offices and demanding equal status in the society, and the law also favours them.

Those who are hungry for spiritual food we are bound to satisfy them but the difficulty is that *supatras* are rarely found among the harijans. Naturally every saint will be moved if there is need for spiritual food. My fellow disciple late Shri Rameshwar Prasad Misra was eager to give all his spiritual earnings to a harijan if one could be found. By this he wanted the uplift of the degraded ones. This problem requires deep thinking since the prevailing social laws cannot be altogether ignored.

I came to know through the letter of Shri Manjunath Iyer that you have been to Mysore and your speech on Sahaj Marg was appealing to the gathering. The main cause that the Mission is not widely spreading is that the people even do not know that there exists a Mission which can satisfy their spiritual need. When they will know the teachings of the Mission they will naturally be drifted towards it. The training of the Mission as you know brings about subtle changes, so they are not noticed easily. We are really proceeding from grossness to subtle states. It is wrong to think that you are weak because then, I will have to admit my weakness. Your restlessness for the work will pave the way for others to join the Mission. India is bound to come to an awakening state sooner or later and if you study it you will find that some sort of such activity is rolling into the mind of others.

Regarding your third point you have yourself beautifully replied but how the grace of God will move towards the irresistible attraction of our fellow beings is the question. Your very thought in the depth of the being will work to bring His grace, because it is the pious thought corroborative to the will of the Almighty.

Now I come to you wherefrom I never depart. If you study yourself you will feel in you the subtlest changes every day and it is very difficult to convert them into words. You want to cross the rings of light which so I sincerely wish to have the ultimate realisation. Really speaking I have not transmitted you since I left you at Madras but my watchful eye is always there. You have got such a tremendous force within you that if bondages are removed nobody can bear the power if it is transmitted for a second only. What I want is the dried up force, i.e., forceless force as I feel in myself. As you will proceed on towards negation you will feel yourself liquidated so to say. At times you come in that state to a greater degree but in every case the condition is there growing.

The Divinity is itself working to take you to the Ultimate Reality which comes after crossing the rings of light. This conception of realisation is in the Mission only, or it has been in the minds of the past sages. Before this condition is achieved even the bigger saints of our land will call it realisation.

My feeling is that the Divine is itself pulling you towards the Ultimate and the capacity is being developed. If I exercise myself for the sake of crossing the rings it will not be proper at this stage. What I do is that my thought is always there for the uplift. This will help you greatly in your pursuit and will create the favourable circumstances. If I take you by the force of the Master instantly brain nerves may shatter but I assure you that you will get at them. My prayer is always with you.

I am also sending a copy of the list of satsanghis attached to Mysore Centre. There must remain a list in the branch under which the Centre is working. I shall inform Shri Manjunath Iyer to intimate to you further additions. I am greatly worried to hear about the ill health of the sister. Homeopathic medicines cure diabetes soon. I am now improving in health when I began to take an Indian medicine, Jawahar Mohra, which even works in collapse cases. A few days back my blood pressure was very low. Then with the consultation of a physician I began to take it. I could not yet make the tour programme but I think it will be possible for me to reach Tirupati in the beginning of the second week of December visiting several other centres.

My associates Messrs. Anniah Naidu, Shri Raghavan, and Dhondhe Rao of Renigunta are attracting me much nowadays the former is the most. Mr. Anniah Naidu is developing inner power very much. The love in Dr. Kuppuswamy is also developing. Lastly I think often of Shri Krishna Murti, Jeweler of Renigunta. My respects to Appaji and love to children.

Yours,

Ram Chandra

P.S.- Chaturvediji has gone to Nainital along with his friends for a pleasant trip. Shri Kashi Ram has started business of pure desi ghee on small scale at present. He conveys *pranams* to you.

Ram Chandra

P.S. Dr. P. Sen of Calcutta has taken *sanyas* as I came to know through Chaturvediji. His yoga pat (christened name) is something plus *atmanand*.

Tirupati
October 8th 1959

My dear revered Gurudev,

Please accept my humble pranams. I received your affectionate letter dated 4th October today. My own letter of the 25th along with enclosure viz. the foreword to the translation of the *Commentary on the Ten Commandments* must have reached you by now. I had mentioned there about my visit to Mysore and my talk. Shri Manjunath Iyer had supplied me with the list of abhyasis there (copy) a couple of months ago when he came here.

Regarding the admission of the Sahaj Marg to admit the harijans or for the matter of that any one who seeks spiritual help there can be no difference of opinion. The whole question would arise only if we did not admit. The trouble is that they have to grow and the transmission must be capable of changing them. If it has no effect on them which they will notice sooner or later, they will themselves drop off. It must be left to the preceptor there whether he will be able to transform them or not but any preceptor must be prepared for hard work, of course the Divine Master must decide. I believe I came across no instance in which the Master said he will not help, but if the others do not find immediate effect they do not come again. The harijans who are aspiring for real spirituality will go along with us slowly but so far as they are concerned satisfied with their bliss experiences or peace. Others who come for some other ulterior motive will drop away if they do not get it from us. This point however must be made clear: the goal of the individual must be utter liberation not any lesser ideal. Any encouragement in other directions can work harm to the mission and lead to disappointment. Further it must also be clear that no one can say that as advancement happened to one faster than another, a caste man must faster than the harijan or otherwise, that it is due to the partiality of the Master or the preceptor.

I have known that I hardly do anything and indeed many times I have been not able to witness even the condition of the abhyasi until the very end of the meditation. Therefore partiality cannot be consciously practised by the preceptor and the abhyasis should be warned against thinking so. Yet this communal virus and caste-virus will be there. Indeed it was to that that I referred in my previous letter regarding an article in the Sahaj Marga latest number accusing brahmins as not accepting Gurudev. We have to set a very high standard in our own lives and lectures and articles and never accuse anybody, or set of persons, of things that we do not like to practice for it will only breed difficulties. I can now understand why the problem has arisen. Leaving out the legal nature of the demand for admittance into this Sahaj Marg, it seems to me that we must permit every opportunity for everybody if he uses it. Anyhow it is necessary not to get into any unnecessary trouble, though it is indeed one of the most important things in spiritual life to test the fitness of an individual for higher approaches. As a matter of fact the Master in the letter received today almost expresses concern about the misuse of the transmissional power in me by me as it may be very powerful.

It is however within the Master's power to change the mind of the abhyasa or the harijan if fit or unfit.

Thanks very many for the letters from Balasubramaniam and your reply thereto. I have asked Mr. Krishnamurti and Annaih Naidu to go over to the site and do the needful to help Shri Balasubramaniam. I believe after some time by thy Grace he will see others' points of view. He even now suggested that a hut for whomsoever to stay there is necessary. I gently hinted that whoever wants to stay there might construct for himself a hut or house (of course which will become the property of the Mission in case he leaves). But I am not sure he caught my point. Anyhow the work will go on slowly. I am not anxious for power or control but for the most important thing: namely improvement of the spiritual condition of the abhyasis so that our Mission will have some persons to speak with experience about the method we are following.

My own condition has been very peculiar. I must confess that I felt even that no progress has been made at all and this made me feel very much but that I am constantly thinking of the Master for the highest approach. Without it I feel wretched. I do not know what will happen with it — death? Death? Nothingness? Any way I have surrendered to the Master and He knows.

I am awaiting thy reply to my previous letter.

All are well.

Yours with loving
pranams.
KCV

No. D 468/SRCM **Shahjahanpur, U.P.**
Dated 13th October, 1959

My dear Varadachari,

Received both of your affectionate letters. I will reply them later on.

I am proposing to be at Tirupati from 19th December to 24th December, 1959. I shall be glad to know if these dates will suit you. On hearing from you I will fix up my programme.

Love to children and respects to Appaji.

With best wishes,

Yours affectionately,
Ram Chandra

October 19th 1959

My dear revered and beloved Gurudev,

Please accept my humble pranams. I received your kind letter today. I am happy that you have been able to allot 8 days for Tirupati. It shows your great love for me.

I am equally grateful for the kind remarks you have made about my views. I have only done that out of a sense of duty. I am unaffected by whatever is said about me.

Things have been taking a turn for the worse in respect of our good friend Shri A.B.S. but I do not wish to trouble you, for I am by thy grace trying to convert him inwardly. He has gone out of Tirupati for a few days and I think he will have time to think. I am deeply touched by your accepting my view that we have to improve the spiritual quality of the abhyasis rather than try to make a show of bringing up an ashram, though I am also trying to do so with the help of good friends. Shri R. Annaih Naidu and C.R. Krishnamurti are looking after the developments at the Ashram.

I thank you for the clarification of the points made in my previous letter. I think the first can become a note in the book.

I do not know whether the printing of the book can be taken up now. Tirupati cannot as there is no good press. I am just thinking of the offer made by Shri R. Varadarajan of Trichy who may be able to get the same printed at Trichy where there are some good presses.

I think that the Sahaj Marg must be able to improve real intelligence. Indeed I am hoping that the real divine consciousness that is capable of surpassing the scientific ability and knowledge of the Russian scientists who have mastered space-travel etc., will be the possession of the abhyasis. I do not know whether it will be so.

Shri C.R. Ramaurti will be here tomorow. He is now an engineer at Kakinada. Shri Gourisankar who is now at Bangalore will also be here on the 31st and 1st. I shall let him know about your programme.

Regarding myself, I have nothing to present or report. It is truly dreary and indeed I am losing all hope and all bliss. It may be called an act of ingratitude to say that this is a very unsatisfactory state. As you have said in the Commandments one has to take all as His gift. In the outer world I have been treated most badly, superseded and so on, though I have earned applause elsewhere. I feel that God has selected me specially for ill-treatment and so on, which of course you wish me to take as gifts from my beloved Godhead. In the inner world I have now come across a state that is verily like a T.B. patient, helpless — my throat yet shews signs of bleeding at 11 O'clock everyday, but I do not know whether it is not mixed with teeth or gum bleeding. I have been losing a few teeth also during the past three months. Therefore I do not feel quite happy though I am out of a sense of duty and love for the Ultimate which is testing me and trying me putting up, since there is no other way. Again recently a temptation or something like that was placed as if I was going to be made the professor of the Department but all that has calmed down to nothing. I do not know whether this will never happen, though it should have happened a few years ago. I am unhappy about this matter however much I try to forget the same.

I do not know what work I have to do and the magnitude of it. In any case I am happy that the abhyasis feel that my transmission is giving them feelings of joy and bliss and improvement. Shri Kuppuswamy, Annaih Naidu, C.R. Krishnamurti, C.S. Raghavan and others feel very happy and from October 5th they feel that a new development has taken place. Did anything happen on that date?

Master I do not know what I shall be. I have left myself in the hands of the Master. Whether I should be absolutely incapable of slightest movement without the will of the Master or anything else, is to be decided by the Master.

Here Chi. Gayatri was down with typhoid from 22nd. Today the morning temperature reached normal. All others are keeping fit. My wife is happy that you will be staying here for 8 days in December.

I do not know whether I can be with you at Madras on the 3rd and 4th January as the College here reopens on the 4th January.

I do not know whether you will be able to write before you start on the 15th November. Anyhow if there is anything that you would like please write.

With loving pranams,

Yours as body,
KCV

No. D 482/SRCM **Shahjahanpur, U.P.**
Dated 25th October, 1959

My dear Varadachari,

Received your affectionate letters. I entirely agree with your opinion about the admission of harijans in the satsangh. You will hardly find a harijan who may have the capacity for *brahm vidya* to grasp yogic teachings. If however any of them having that capacity well developed in him does come to us, we will naturally be attracted towards him and will be compelled to help him in the pursuit. I, therefore, replied to him neither as denial nor as affirmation.

The English translation of his Hindi letter is enclosed for your perusal.

When I saw in the Magazine the article referred to in your letter, I asked the editor and Shri Ishwar Sahai as to why such an article was published in Patrika. They said that the fellow being our satsanghi had insisted upon its publication. On meeting the gentleman I also asked him why such an objectionable article was pressed upon for publication. He apologised saying that he had not written it in that light.

The problem, as stated to me, is that when any change or curtailment in any of the articles is made the writer takes it ill perhaps as personal insult. There have been several cases like this and the one in connection with one of the associates at your place is already in your knowledge. But since now I find it essential, due strictness, at all costs will be observed in this respect as I had already written to you previously. I am grateful to you for your kind and useful suggestion.

You have written in your letter dated 8th October, 1959 that "as a matter of fact the Master in the letter received today almost expresses concern about the misuse of the transmission power in me by me as it may be very powerful." I think it refers to para II page 3 of letter No. D 450/SRCM dated 4th October, 1959. I believe you have misunderstood me. There is no question of misuse and it is not in any way possible in your case. I meant that you have got such a strong connection with the real power and such a tremendous force that if the bondage is removed you will not be able to transmit according to the capacity of the abhyasi. Since there will be no check the abhyasi will become the target of the entire power rushing out full-fledged and you will not be in a position to control it according to necessity. In your present state, if you were exercising your will it will run like a stream. This limitation is not however a check to realisation. I had been in this position and my Master also had put a check over it as I did in your case but if I form a will the whole force will be directed towards the abhyasi. I think I have cleared this point sufficiently. If there remains anything still I shall clear it further. In all your letters I feel that you are despondent over your present condition. While on the other hand I felt exceedingly happy over it. I think since you love me as your own the condition which offers me happiness, though it may be unpleasant to you, must also be a source of happiness to you.

Now I come to the main point. I had also written in my letter referred to above that what I want is the dried up force, i.e. forceless force as I feel it in myself. In my case my Master while commenting upon this state had written to me in a Persian verse meaning,

"Such rare an attainment is not the outcome of human effort but it is a Divine Gift."

Now see how highly did he appreciate this condition. I also complained to my Master when I had the similar condition. In reply he asked me to remove this idea as it amounted to ingratitude towards the Lord. So my dear Varadachari, be happy to have this as a blessing for which I must congratulate you. This is the first chapter of your present condition. Whatever you might be saying about it I would not mind the least nor attend to it in any way, and I would not rest a while till I have brought you to the dreary state like that of a T.B. patient who having lost heart feels himself incapable of slightest movement of limbs. I feel impatient to know if this has been satisfying to you.

I perfectly agree with your opinion that spiritual training is more important than the construction of Ashram which is only for the convenience of others and a source of publicity.

I have gone through the foreword and like it much. You have also asked me that you will add further if I desire anything more. Your work is always complete so you alone can decide if any addition is to be made or not. I have given my views over the points raised by you (enclosed herewith).

The cold season has now set in and my health has begun to improve. I received a letter from Mr. S. Vedantam stating that he is being benefitted by the medicine and that Mr. J. Krishnamurthi is to visit Madras on the 20th November and will be staying with him for about a month at his residence there. I also received a letter from Shri C.R. Ramamurti who is very happy with his spiritual condition. The address as given by him is incomplete yet I will reply to him by it. My sister must be very happy to know that I am coming again. The tour programme is enclosed herewith. Shri Bhimsen Rao of Gulbarga had visited this place during Dasehra holidays and went back on the 17th October.

Love to children and respects to Appaji.

With best wishes.

Yours,
Ram Chandra

English translation of my Hindi letter addressed to Harijan.

Ram Chandra

My dear brother,

I was glad to receive your two letters. I feel greatly overjoyed to find you eager for Divine pursuit. When the resolve is made with earnestness, the success is sure, and nature provides for all the necessary requisites. It is only the want of earnestness that causes deficiency in the way to success. The impulse which brings an abhyasi to the point leading to fulfillment comes from God. Not only this but when God's will tends towards fulfillment, he brings the Master to the very doors of the aspirant and then everything settles by itself. Evidently thus, the only essential requisite for the divine pursuit is intense longing. When it is there, it is beyond the power of the Shri Ram Chandra Mission or any other Master to deny imparting training. A Mahatma in true sense, is he and he alone who is all over bound by the Divine Will.

I forgot to answer one of your points which I do now. The Sahaj Marg system of training is of a very high standard. It hits at the very root and proceeds from the centre to circumference. It is a centrifugal process and produces deep-rooted and lasting effect. There are however teachers of the type who follow the otherwise course, touching the surface layers of grosser consciousness, in order to paralyse the senses of the abhyasi and to create the state of coma. The effect thus produced, though pleasing to the abhyasi at the time, finally results in dullness of mind and the loss of intelligence. Under the Sahaj

Marg system you will find the intelligence of the abhyasi growing wonderfully till it transforms into Divine Intelligence. One may however feel the gradual transformation in his being if he is sufficiently sensitive.

No. D 505/SRCM **Shahjahanpur, U.P.**
Dated 6th November, 1959

My dear Varadachari,

Received your affectionate letters. I hope you must have received a money order for Rs 100/- by this time. Nowadays the stomach ache has begun to trouble me very much. I used to feel dull pain but now it is rather acute. I have begun to take homeopathic medicine prescribed by my associate but this will not hamper my movement to South. I hope I will feel better within a few days. Your throat trouble is creating anxiety. Please get yourself examined by a competent Doctor and have screening done, failing which I will take you to Madras for the purpose.

I also received letters from Shri Balasubramanian. I have replied his letter a copy of which I am enclosing herewith. The purpose of this letter is only to pacify the situation and I hope you will agree with my views and try to adjust accordingly as much as possible.

My first station is Hyderabad and I shall put up with a brother of Shri Raghavendra Rao. I give below his address so that if you want to write me anything you can conveniently do so.

There is no doubt that your merits were not considered by the University authorities. In this way, they have done wrong to themselves and to the others as well because if the ability is not valued the man naturally will not be able to work freely and willfully. Such a type of consciousness is yet to develop among us, and for that we should pray..

I have sent you a copy of letter addressed to a Harijan. It was very guarded letter still it has produced a good effect on them and satisfied them. My associate Shri Bhemsen Rao informed me that they were prepared to oppose the mission. Another Harijan, who is graduate, has written to me to join the Mission saying that he was practising something for realisation but he could not see the light. I also wrote to him a similar letter a copy which I am sending to you for perusal. I always send such copies of letters to all the preceptors of the Mission so that all of us follow the same policy.

As I am coming to you we will discuss about the printing of the book. I want this book to be printed at Madras where are good presses and the proofreading be arranged by you. I do not know whether the Sadhu Press who printed Satyodayam will undertake this book.

I am happy to note that you are speedily coming to the state which I so eagerly wish. I have also started my work from this week to bring you soon to the state where one feels himself liquidated. Shri Annaiah Naidu is attracting me very much and all the abhyasis are going leaps and bounds towards advancement under your able guidance.

I believe Chi. Gayathri must be feeling better. I am very anxious about her health. May she become all right soon so that she may be able to take sweets which I will bring for her. If you want to meet me at

Madras also we will manage to change the programme to suit your convenience.

I have been to Sitapur to an eye specialist to get my eyes tested for correct spectacles. I talked about the eye trouble of Appaji. He asked me for a history of eye trouble to enable him to give his opinion which I hope you will keep ready when I come. He is an efficient doctor and my associate.

Love to children, respect to Appaji.

With best wishes,

Yours,
Ram Chandra

address
c/o
Shri Madhava Raoji M.Sc.
52/4 R.T.L.I.G.H.
Barkatpura
Hyderabad (Deccan)
A.P.

No. D 504/SRCM **Shahjahanpur, U.P.**
Dated 6th November, 1959

My dear Subramaniam,

Received your kind letters, the two dated 5th October and 24th October, 1959 in one cover and two post cards dated 26th October and 29th October, 1959. I was really taken by surprise to see such letters from you. That may in fact, be my own draw back for as I think I have failed to create in you a sense of tolerance necessary for spiritual pursuit. I admit my fault in this respect. On receiving your letters I tried to look into myself. One of my hands was placed over the head and the other was turned round towards the back. When I pondered over it I found that both my hands were distinctly apart from each other. When I awoke to consciousness I deduced that both hands should set to work to maintain the body and not to stop the channels of the life blood. The consciousness grew deeper till I lost myself. What I saw in that state was the real scene along with the suggestions for work promoted by the consciousness. I was almost sunken in the idea presented by the suggestions. Then the consciousness took a centrifugal trend and the hands set again to work. They had lost the suggestions which had previously entered in and the work began to run smoothly. They set to work only that which was proper and genuine and directly connected with the sense of duty. I learnt a nice lesson, 'better one's own duty though destitute of merits'. If some one, there might be, who takes objection to this type of work, I find no reason to turn against what the suggestion offers. Fighting for *dharma* remain only till that state is not developed, and this is in fact below the stratum of true *dharma* which includes the pangs of sufferings that are commonly ignored as having no value at all. Selfless service never brings one to the torturous dilemma of heart. Since you treat me as one fit for your service I feel it my privilege to put forth the "real" which is to be followed. Such a work is almost Divine and we are trustees of it. If some one suggests something, may it be right or wrong it must not be a cause of annoyance since all of you have the tendency of doing good. If perchance, due to the unknowingly defective suggestion good result does not follow, it will serve as an instructor to enable us to mend ourselves. When we feel ourselves to be the doer we are in annoying difficulties. For a clearer definition of insult I may say that to follow the dictates of individual mind is in itself an unspeakable insult to the supremacy of the soul. One who corrects it and begins to follow the dictates of the purified soul, he shines forth.

Love to children.

With best wishes,

Yours affectionately,
Ram Chandra

Letter to :
Shri Sangappa Mandoli Chincholi (Gulbarga)
No. D 506/SRCM **Shahjahanpur, U.P.**
Dated 6th November, 1959

Dear brother,

Received your letter. I am happy to note that all the arteries of India are coming to the awakened state, but the question arises how to control the work for the smooth running of the blood. We must devise means for it. No doubt you are one of us and the educated one. You should help us and your fellow beings who require strong hand for their uplift. The ways and means are common but how to adopt them is the question. The first thing we have to do is that the environments must be changed and a new life is to be created. If we are brought up in a family having its own tale of ancestors, we will have to slide a little from them to adopt the ways which bring us to the level of spirituality. If any of us takes up this work, time is not far off when we will be able to plunge into the sea of morals and spirituality coming up from the sea of ignorance.

How to begin is the question, because it has become the tendency in general that nobody wants to come out of his own environment and conservatism. The civilization of the world beyond India is being brought to India, which is neither cultural nor ethical. The wretched things of the west are being pushed into India with the result that we are leaving our high morals adopting their own. We do not want to work on these lines but on the lines laid down by our antiquities. I want men of that nature among you, to work on the real basis on which the temple of knowledge and spirituality is to grow. If you are prepared for it and take some other men like you, I will not hesitate to start the work among you on moral basis at first, awakening them to their real duty. Your letter of course was very nice and showed craving for the reality. What I want is that you should create the same thing in others as well, following the path of the ancients.

The training under "Sahaj Marg" is very high and it requires a bigger heart and devotion to grasp it. Even the high class people and the well educated find it difficult to understand it and a few of them will not wait for the results and forsake it. For that teaching one must be content upon himself leaving the responsibility on God and adhering to his own. Now I take up your case. The tendency, of course, is towards Realisation but the means adopted by you are not sound to lead you to the goal. You have created, as the case is in general, the grossness in the body, marring the way to progress which, if not removed, you will not be able to grasp the yogic teachings of the Mission, backed by transmission. So please try to remove it by giving up the methods of worship which are not suited to the spiritual growth. Recite 'Ram' and 'Ram', meditating on its meaning. Thus you will proceed from quality to substance. I must tell you the meaning of 'Ram'. One who is all pervading, the quality which only Ram has. We must remember Him who has this quality. In this way your thought will directly come to the work. You wish to see the light which is only possible when the field for its working is clear.

With best wishes,

Yours sincerely,
Ram Chandra

8th November 1959

My beloved and revered Gurudev,

Please accept my humble pranams. I believe you would have received my two previous letters. Shri Manjunath Iyer's letter would have reached you most probably along with mine. He requests change of dates.

May I suggest that you could come over here from Bellary and then leave for Mysore from this place and go from there to Trichy keeping to the dates at Trichy and the second visit to Madras. I do not mind if you come here earlier and stay till the 20th or 22nd preferably, thus giving us the usual ten days. Of course I leave that to you. This would mean minimum change in the programme given.

As I wrote to you Shri A.B.S. has stopped completely from coming to me and I learn he is at

Tirupati. I also learn that he had been going about saying that there is a split in the Mission here; as far as I know of the members not one is of his opinion. All of them hold that it was his own doing. In fact I was not a little worried about the matter as Thou knowest. All of the abhyasis began to suspect the motives of Shri A.B.S. in respect of erecting huts. The latest outburst was because I definitely told him that the Mission will not put up a new hut or permanent building for his stay (calling it of course as the Guest house). He in fact made the servant occupy the hut in which Master sat and which he said was his own residence there. This of course upset us who visited the place. I am afraid that during the past few months after Master's visit here he has been feeling exceedingly dissatisfied about himself, and the Mission as it did not give him a status. Manjunatha Iyer's being made the preceptor and thy commendation of Shri Annaih Naidu seem to have obsessed him much. That is why he wanted to **know** his place in the Mission and wanted **power** to do certain things. I am sorry that he has begun to say that there is a split. I requested him on the last day he saw me that he will continue to look after the garden etc. of course with the help of Shri C.R. Krishnamurti and R. Annaih Naidu. This he did not like and dropped out without any notice to me.

This morning I got another information. That there has been no improvement for the past two years of an abhyasi; this information I got from Shri Hanumantha Rao the old gentleman of 80 yrs. I said that if an abhyasi is not earnest about reaching the highest and has not faith how could such a one ever rise. When he said that he was feeling that the atmosphere of my room is not so very intense as previously, I told him that it is likely he has lost his sensitivity or it is due to the higher tension of the room which he could not discern, or still that the Master for the purpose of soothening the transmission of my humble self has produced softness rather than intensity, which is higher and more potent as transmissive power than before being forceless force. Anyhow this is a step that I have anticipated. I pray to the Master to guide me and lead me out of this new crisis about which I was worried from the day that Shri ABS was anxious to set himself up for building the Ashram independently if possible, nearly 2 years ago.

Other abhyasis are feeling the present day transmissions very very elevating. One and all feel that they are improving and I find their love for the Master is growing by leaps and bounds. I myself Master, felt that Thou hast poured thyself in me all the time and without interruption. What more can I say except that I do not know what I can do except to lose myself in thee. I pray that thy visit here will remove all doubts about me and others. I feel this is a new phase and I almost have felt of weeping to thee.

Anyhow when anybody feels that the Master's judgement is wrong and wishes to increase his own ego, there is hardly any ground for cure. I have felt that Shri ABS was all the time thinking of the Ashram rather than his own sadhana or inner improvement, perhaps thinking that karma yoga is better than dhyana or raja yoga. Anyhow I also of late have been experiencing sometimes the feelings of the abhyasis and then realised that they were just other's not mine.

This makes Master's visit something of a painful thing but I believe Master's grace will get rid of all unpleasantness and give us unalloyed joy.

I am herewith sending the Audit Report Of Accounts from 27-3-58 up to 31-10-59.

I received today the four copies of Sahaj Marga. I shall read through the same. My article to the Psychology conference could be published if you think it fit for publication in the next issue. Perhaps it is too long.

Shri Manjunath Iyer wants advance pamphlets etc. for giving it to the interested men.

Your love for me is so much that you say that whatever I write is good. However it is with thy blessings alone that I have been enabled to write.

There is a gentleman at Hyderabad, Professor Shivmohan Lal (Philosophy department, retired gentleman) 2/16 Tarnaka. Osmania University P.O. Hyderabad, who is a soul of devotion and I had met him at the Shri Aurobindo Ashram in 1947 or so. He came here yesterday for a meeting and expressed a sincere desire to meet you and pay his respects to you. Kindly drop a line to him to show where you would be residing at Hyderabad. I learn that Shri Raghavendra Rao of Hyderabad will be bringing a few abhyasis.

Shri C.S. Raghavan's son-in-law, K. Ramachari, will probably meet you at Hyderabad for being initiated. His son C. Rajagopalachari is laid down with a peculiar sycotic disease for the past 15 days owing to Barber's itch. His body swelled and now he is undergoing treatment at an Allopaths here. It has been causing anxiety since he is boy who was married recently in September 1959. I pray for Master's grace.

All well. We are all anxiously awaiting thy stay with us.

My pranams and love to Shri Iswara Sahaiji and others.

Yours as body,
KCV

No. D 526/SRCM **Shahjahanpur, U.P.**
Dated 14th November, 1959

My dear Varadachari,

Your kind letter of 5th November, 1959 to hand. I was a bit reluctant to admit any change in the programme since it meant a good deal of botheration and unnecessary correspondence. But as it was earnestly desired by Shri Manjunatha Iyer and recommended by you I have altered it as per slip attached herewith. I think now it will be more agreeable to him. Please inform all concerned individually of the changes.

I also received a letter, just now, from Shri Vedantam but I regret that due to over engagement in tour preparations I am not able to write to him. Please inform him of the changes.

With reference to Shri A.B.S. I may say that none, especially a responsible head, can ever please everybody. I shall, however, talk to you about it when I am there.

Love to children and respect to Appaji.

With best wishes,

Yours,
Ram Chandra

No. D 544/SRCM **Hyderabad camp**
Dated 25th November, 1959

My dear Varadachari,

Received your affectionate letters. I along with I. Sahai reached here on the 21st and will leave here for Sedam on the 27th. I also received a letter from Shri T. Manjunatha Iyer, acknowledging receipt of the revised programme. I believe you must have by now received the money order of Rs. 200/ sent by me from Agra. Shri R. Rao also met me here on arrival and will accompany me up to Bellary. Shri Shiv Mohan Lal had had a few sittings. Shri C.S. Raghavan's daughter & son-in-law also came here to see me and stayed here for two days, having sittings from me.

If you observe minutely you will find day to day changes, subtle they may however be. What you eagerly wish for, is my earnest desire too, and you are having it step by step. You like to be freed from the endless circle of rebirth. I assure you that you are **destined to be so**. Not only this but you shall also be able to liberate others by His grace. The method may be dangerous but you have power and courage to break the limitations instantly.

As for Shri A.B.S. my policy has so far been very conciliatory but that seems to have produced no effect at all. Constitutionally a preceptor is a controlling authority at a place and everybody must in duty bound to obey him. His inner condition as you already know showed that he was not receptive to Divine influence. It was you who made him receptacle but he seems to have no sense of obligation for it. That is nothing but sheer ingratitude on his part. I am of course sorry for him when I take into consideration his age which warrants devoted adherence to his spiritual pursuit at all moments. The incident reminds me of the golden words of my Master that ‘one can be successful only when God wishes him so.’

Please accept *pranam* from I. Sahai and R. Rao. My respects to Appaji and love to children.

With best wishes,

Yours,
Ram Chandra

No. D 571/SRCM **Bellary**
Dated 2nd December, 1959

My dear Varadachari,

Received your affectionate letter dated 30th November, 1959. It is better if you inform Shri A.B.S. of my arrival and stay at Tirupati, though I myself am writing to him about it. I think it will cause some ill feelings if you remain silent and do not inform him. In fact he requires not a doctor for his spiritual purposes but a surgeon.

I went through the review of the *Anant Ki Or* in *The Hindu* dated 29th November, 1959. It was indeed well written.

I also received a letter from Mr. N. Kumaraswamy stating that his wife burst into tears when she heard that I had cancelled my visit to Vijayawada. She had previously proposed to see me at Hyderabad also, along with Kumaraswamy. But due to her sudden illness she could not go there and Kumaraswamy met me alone there. Now she feels greatly mortified to have missed the chance. She however proposed to come to Tirupati or Madras to see me there. She also insists on break of journey at Vijayawada for a day or two, though it may not be possible for me to do so.

My respects to Appaji and love to children,

With best wishes,

Yours,
Ram Chandra

I shall be reaching Renigunta by the No. 11 Bombay Madras Express at 16:05 on Sunday, the 6th December, 1959 as stated in the previous programme.

With *pranam* from I. Sahai & Shri R. Rao

No. D 604/SRCM **Shoranur**

Dated 16th December, 1959

My dear Varadachari,

Received your loving letter of 12th December 1959 just when I was anxiously waiting for it. All of you deserve more than what I have been able to do. The affection of my sister, children, Appaji and yours is highly commendable. The associates too are playing their part well. I hope and pray for Shri A.B.S. to be up again and progressing.

I came here on 14th morning. Shri Moothadatta along with a number of his friends received us cordially at the station. His newly constructed house is a very nice one and we were very comfortable there. I saw his factory which is being set up. A number of persons are coming to see us both morning and evening but none has so far offered to take up practise, though they seem to be convinced. They want public lectures which I am incapable of. Mr. H. Jacobs also came to see me and stayed here for a day. He has been greatly confused by the numerous practices of *asan* and *pranayam* advised to him by various saints whom he has met so far. His attention seems to be located on the Tantric ways of *sadhanas*. I find him going on without any definite object in view, following this and that and without any idea of the final goal. He also seems to be confused by the different shastric views. He was all the while seeking my opinion on numerous topics for the verification of his views. I told him plainly that every system can do you some good if you proceed with some definite object in view connecting yourself with the divine thought. Finally he seemed to be somewhat convinced and sought for some time to consider over it. He is a German and much inclined towards miracles.

I have given the manuscript to Mr. Vedantam telling him that you would see him during Xmas holidays probably on the 20th or 21st in the same connection.

I shall leave for Madras this evening and then I shall proceed to Vijayawada on the 18th by G.T. I shall leave for Shahjahanpur on the 20th via Allahabad and Lucknow and hope to reach home on the 26th or 27th. This route is taken up in connection with my own case work at Allahabad.

Mr. Vedantam devoted a good deal of time with me. Two of his friends have taken up our practice. All the while he himself was speculating and writing some thing. I put a slight check over it and now when I go again to Madras tomorrow I shall see whether it is necessary to increase it or not. Mr. Thyagarajan and Mr. Subramanian of Trichy came to see me at Madras. Mr. Moothadatta had a slight car accident while returning from Madras. Fortunately none were injured, though the car was very slightly damaged. Thanks to God.

My love to children and respects to Appaji,

With best wishes,

Yours,

Ram Chandra

I am anxious to know of Appaji's health since I have done something great for him, though I believe he must be going on normally.

No. D 626/SRCM **Shahjahanpur U.P.**

Dated 29th December, 1959

My dear Varadachari,

Received your affectionate letter of 19th December, 1959 at Allahabad. We reached here a day earlier, on hearing of the arrival of one of our associates with his family from Assam. They were eagerly waiting for my return. The biting cold here is felt all the more distressing since we dropped in suddenly from a warmer climate. I am now satisfied that my spiritual service to Appaji did not meddle with his health. I am really so much captured by the high devotion of all the members of your family that I feel myself mortgaged. I am glad to say that I feel you to be in a peculiar state, as if everything has been taken away from you and I am sure that in about a month's time you will realise that it has brought you to something still deeper.

Two new persons have started practice at Shoranur and a few more may likely begin soon. I find that there is a good field for the work of the Mission. Shri Moothadatta has immensely developed devotion and burst into tears several times. Most of those who came to see us off, were in tears at the thought of separation. A peculiar thing which I noticed in his son was that he has brought dim light in his chest, from previous birth, though the inner layer of the left part of his chest is dark. The 80 years old mother of Shri Moothadatta was praying to me for her liberation, though she was full of darkness all over (to tell you confidentially). I am however thinking of transforming all the darkness into light, instead of taking it out which is an awfully tedious task. I have, however advised her to take her as one of her sons, as she is too old and weak to practise meditation. Mr. Moothadatta wanted peace for his father also. I have advised him to offer daily a short prayer, prescribed specially for the purpose. Mr. Vedantam devoted much of his time with me at Madras. Your friends Shri Krishnaswami and Shri Subramanian also came to me. The former was boastful of his spiritual attainments based upon his self-avowed findings. He presumed to have his link with Queen Elizabeth of England and that some celestial being comes to him and reveals things to him. Such instances may also be helpful to you in having an experience of things. Mr. Thyagarajan, a newly admitted abhyasi offered me a surprise when I found him proceeding along the Sahaj Marg system of spiritual training. On asking him about it I learnt that he had read the *Reality at Dawn* and since then he has been thinking of me all the time. Mr. Mudaliar has now somehow been prevailed upon to conduct *satsangh*, but the enterprising spirit seems to be sadly lacking in him.

My respects to Appaji and love to children.

With best wishes,

Yours,

Ram Chandra

I send under registered book post 12 copies of *Anant Ki Or*. You must keep the spare copies with you. Shri I. Sahai has gone to Lakhimpur-Kheri.